THE

CHRISTIAN ADVOCATE.

APRIL, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE I.

(*Continued from page* 103.)

Again,—Another use, and a very important one, of a catechism, or articles of faith, is to bring together, in proper order, all the principal truths and doctrines of the Bible; so that they may be seen at one view, and in a small compass. We believe that this is very advantageous to all our people, and especially to the young. Hence the practice so general in our church of requiring children and youth to commit accurately to memory, at least our shorter catechism—frequently, with the whole of the scripture proofs. If it be remarked that much of this catechism cannot be fully understood by children in their early years, it should be remembered, that this is no more than is true of almost all *elementary* instruction. Scarcely ever is it more than partially understood at first; but being treasured up in the memory, it is there for meditation, and investigation, and application, as the mind gradually advances in knowledge and in strength. Parents and teachers, as I have already had occasion to remind you, should explain the catechism to their children, as far as is practicable. To explain it more fully, and to apply it practically, is what I am to attempt in these lectures; which I am sure will be heard with far greater interest, and better comprehension, by those who have learned the catechism, than by those who have not.

It is, without doubt, a wise order that the sacred volume should be given to us exactly as we have received it, with its doctrines, and precepts, and institutions, connected with history, and biography, and poetry, and proverbs, and prophecy, and epistolary writings. But will any one contend that it is either unlawful or unprofitable, to select from the different parts of the sacred volume, the chief principles and doctrines of divine revelation, to digest them into system, and thus to present them in a connected view? What is a sermon—or at least what ought it to be—but the statement, illustration and enforcement of some revealed truth? And why may not this as lawfully be done in a Catechism, or a Confession of Faith, as in a sermon, or indeed in any other form of discourse or communication? "To the law and to the testimony"—Is not the practice for which I here plead—that of making summaries of religious truth—countenanced by what we find in the Bible itself? What is the decalogue, or moral law, but a summary of religious truth and duty? And did not our Lord himself reduce this summary, even to much narrower limits than are given to it in the Old Testament? What is the Lord's prayer, but a summary of de-

votion? What did the apostle Paul mean when he expressly commanded Timothy—"Hold fast *the form of sound words* which thou hast heard of me?" And when it is considered how short a time the apostle remained in some of the places in which he established churches, we can, I apprehend, scarcely conceive that, at first, he had time to do more than to give his converts, as missionaries now do, a summary of Christian truth and doctrine. That he could not do less than this, is manifest from the nature of the case. Christian churches could not be established and organized without it. This practice, then, appears, I think, to be warranted by apostolick example and divine authority.

Will it be said, that the summaries to which we have referred were made under the same infallible guidance of inspiration, by which the scriptures themselves were indited? Such certainly was the fact; and by referring to the summaries of inspiration, we only claim to have established the point, that such compilations are, in themselves, lawful and useful.

We will now examine, a little more closely, the system of those who admit—not however, it would seem, without some reluctance—that summaries of faith and duty may be framed, provided that in making them, nothing but the very language of scripture be employed. In accordance with this system, summaries of religious truth have been formed, by simply bringing together, from various parts of the sacred volume, a large number of what have been considered apposite texts. Now, although this plan seems to me to require such a regard to *mere language*, as is not required either by reason or revelation, yet I would not offer a single objection against it, were it not for the fact already mentioned—a fact too notorious to be denied or disguised—that the constructions given to the language of scripture are so various and opposite, that all the sects of Christendom take shelter under it; so that it can never be known what a man's *real* sentiments are, merely by his quotations of scripture. Are we to believe that the advocates of this system seek to *conceal* their sentiments—a part of them at least? Do they hold something which they would rather not openly and fully avow, in the face of the world? It really seems no violation of candour or charity, to believe that something of this kind has an influence, on some of those who so vehemently denounce and vituperate all human formularies of faith and doctrine. Others, however, we doubt not there are, who conscientiously think that creeds and confessions, expressed in other words than those of scripture, unduly cramp the human mind; and that by confining ourselves to the very language of inspiration we should provide against this evil. But we rather think that the evil which these good men would guard against is imaginary; and that their system, if adopted, would throw us upon one that is undeniably great—the evil of sheltering every kind of heresy under a professed regard to the language of inspiration.—Not, by any means, that we consider the language of scripture, in regard to the fundamentals of religion, as in itself loose and equivocal. On the contrary, we believe and maintain that no language can be more plain, significant, and impressive. But what with pretended improvements in translating the original, and the glosses and explanations put upon the translation after it is made, we know that this language has been, and constantly is, most grossly perverted. *We want to tell how we understand it;* and we give the passages of scripture along with our creed, for this very purpose. Does not this embrace the whole that is desirable—a scriptural creed and the interpretation that we give to scripture? Who can deny that this is frank, and fair, and harmless? Nay, is it not perfectly reasonable and highly useful?

As to cramping the human mind, we have to remark, that we do not

believe that *great* discoveries are yet to be made in the meaning of the word of God. That prophecy may hereafter be better understood than it is at present, and that particular passages of scripture may be illustrated by learned criticisms, by historical investigations, by geographical, geological, and such like researches and discoveries, we readily admit. But we have no belief that any one leading *doctrine* of Christianity, any one point that we now hold as an important practical truth of the revealed system, will ever be *changed*, by any discoveries yet to be made in the meaning of the sacred writings. We conceive it to be in the highest degree improbable, that any such doctrines and truths as these should have been hidden from the people of God, from the time of the apostles till the present, and that they will continue to be hidden, till the time when these supposed discoveries are to be made. It seems to us, on the contrary, that any pretension that a new and important doctrine had been discovered in the Bible, would be proved false, by its very claim to be *both new and important*. What is important in the doctrines of scripture, has *always* been important to the church of Christ; and we cannot think it reasonable to believe that the whole church has been deprived of truth, important to her edification, for nearly two thousand years; because it was revealed in such a covert manner, that the veil of mystery could not be drawn aside in all that period. Now, our confession and catechisms profess to specify only the *leading* truths and doctrines of revelation: they do not extend to small and less important circumstances and particulars. They therefore relate only to that which we believe to be *unchangeable*.—They restrict the human mind no more than it is restricted by divine authority. They thus endeavour to provide for the maintenance of an orthodox scriptural creed; and yet they leave a full and complete opening for all real improvements in biblical learning and theological knowledge.

The utility of religious summaries, my young friends, is not inconsiderable. Those especially in the catechetical or questionary form, which renders them most easy and interesting, are incalculably useful to children and youth; and indeed to Christians of all ages and descriptions. For myself, I have no reluctance to state thus publickly, what I have frequently mentioned in private, that in the composition of sermons, one of the readiest and best aids I have ever found, has been my catechism. Let me add further, that long observation has satisfied me, that a principal reason why instruction and exhortation from the pulpit are so little efficacious, is, that they presuppose a degree of information, or an acquaintance with the truths and doctrines of divine revelation, which, by a great part of the hearers, is not possessed; and which would best of all have been supplied by catechetical instruction. It is exactly this kind of instruction, which is, at the present time, most urgently needed, in many, perhaps in the most of our congregations. It is needed to imbue effectually the minds of our people with "the first principles of the oracles of God;" to indoctrinate them soundly and systematically in revealed truth; and thus to guard them against being "carried about with every wind of doctrine;" as well as to prepare them to join in the weekly service of the sanctuary with full understanding, and with minds in all respects formed for the right and deep impression of sacred truth.

Catechisms and creeds of human composition, have, in fact, always existed in the church of God. The Jews have them till this day. What is usually called the apostles' creed, though probably not composed by the apostles themselves, was apparently formed in the apostolick age. That creeds of human composition may be abused, and have been abused, we do not deny. But so has the inspired

volume itself, and that in the most palpable and lamentable manner. To argue against the usefulness of any thing, because it *may* be abused, is weak and inconclusive. The argument proves too much.—It goes to destroy every thing excellent. In the primitive Christian church, there was an order of men called catechists, whose business it was to instruct in the first principles of religion, and a description of persons called catechumens, who received this instruction, and by it were prepared for baptism and full communion with the church. We have no such order of men at present in our church, but the duties which they performed ought to be discharged faithfully by parents and pastors; for without this kind of instruction, the best preparation will seldom, if ever, be made, for advancing rapidly and correctly in Christian knowledge and Christian edification.

Once more—Creeds and catechisms are of use to make known to the world at large, what are the *real* religious tenets of the several Christian denominations that adopt them. It is frequently made the subject of complaint, by different sects of Christians, that their religious faith and principles are misrepresented. This is certainly a just complaint, by every sect that has given to the world a full and fair exhibition of its faith and practice, by which it is known to be governed. But surely those who have not done this, have little reason to complain. At least, they ought not to complain of any misconceptions, or misrepresentations, which do not appear to have been wilful and malignant. It does seem to me that every religious denomination owes to itself, and to the world at large, a fair exhibition of the fundamentals of its faith. To itself it owes such an exhibition, that unfounded prejudices may not be conceived to its disadvantage—and for the same reason, as well as that those who do not belong to it, may be gratified and edified, the debt is due to the world at large. The justice of this opinion has, in fact, been almost universally felt, if not distinctly admitted.* There are very few sects in Christendom, that have not publick and acknowledged formularies of their faith: and those who have not, almost always refer, when inquiries about their principles are made, to some writings, or to some author, generally acknowledged as having made a just representation of their religious belief and practice.

You have now heard my reply to all the objections, of any moment, which I have ever heard, against religious creeds and catechisms, and my reasons for thinking that these formularies and summaries are not only lawful, but exceedingly useful and important. If what I have said on this subject has been satisfactory —and I hope it has been so—you will be prepared to hear the intended course of lectures without prejudice, and consequently with a greater prospect of advantage.

The catechism on which the subsequent lectures are to be founded, is the production of some of the most learned and pious divines that ever lived. Its origin was this—In the year A. D. 1643, an assembly of one hundred and twenty-one divines, with thirty lay assessors, was convened, by an order of the British parliament, in Westminster. They were soon joined by commissioners from Scotland. They sat more than five years and a half. They hoped to have formed a rule of faith, and form of church government, for both nations. What they did was ultimately rejected by the English, and adopted by the Scotch. The Presbyterian church in this country, derives its origin from that of Scotland, and has taken its Confession of Faith, with some important alterations relative to magistrates and civil government, and its catechisms, with only one slight alteration,† from the Scottish model.

* See Corpus et Syntagma confessionum fidei, &c.

† The single alteration, or omission rather, was in the larger catechism; where, in stating what is forbidden in the second

The present standards of our church were adopted by the Synod of New York and Philadelphia, sitting in this city, in May 1788.

You will understand, my young friends, that I am no advocate for national churches, or ecclesiastical establishments of any kind; nor is any thing of this sort, in the slightest degree, countenanced, but on the contrary, it is expressly disclaimed in our church standards, and cordially disapproved, I know, by the clergy, as well as the laity of our church. In this we certainly differ from the Westminster assembly of divines. What we esteem their error, in regard to national religious establishments, was, however, rather the error of the day in which they lived, than any thing peculiar to the men who composed that assembly. There is not one word touching this point, and there never was, in the shorter catechism which they formed. This is a composition, which has been held, by as competent judges probably as the world has seen since the apostolick age, to be among the soundest and best expressed compendiums of Christian faith and practice, that were ever formed by uninspired men. Such, then, is the catechism, and such the short history of it, to which your serious attention is to be drawn, in the subsequent lectures.

In the conclusion of this introductory address, allow me to say, that I indulge the hope, that your attendance here will be regular, punctual, and serious. Occasional absences it may not be practicable to avoid. But may it not be expected that slight hindrances and fashionable amusements will not be permitted to draw you aside from a course of religious instruction, which will occupy but one evening in the week, and which it will be highly advantageous to receive in a connected series.

One thing more, and I shall have done. Let me beseech you all, not to content yourselves merely with *intellectual* improvement, important and commendable as such improvement certainly is. I have known some young persons, who were desirous to increase their *knowledge*, and to render it accurate, on the subject of religion; and who, notwithstanding, guarded themselves very cautiously, against the influence of this knowledge on their *hearts and lives*. They wished to understand religion, but not to practise it. Take, I entreat you, a different course. Endeavour to open your hearts, as well as your understandings, to the sacred truths which you are to hear explained and inculcated. Do I ask too much, when I request you always to pray for a divine blessing on what you are going to hear, and after you shall have heard it? If you will do this, the happiest result may certainly be expected. And if, in answer to your prayers, and the prayers of many which will, I know, be offered for you, your attention to these lectures shall be the means of leading you to genuine Christian piety, we shall have reason to rejoice—and I hope shall actually rejoice together—through every subsequent period of our existence—I, that I was permitted to be the instrument of so much good; and you, that God was pleased to bless my feeble endeavours, to your eternal benefit. For this let us now pray together.

commandment, the original framers of the catechism, among many things which they specify, mention this—"tolerating a false religion." This clause, the writer, who was a member of the Synod that adopted our standards, remembers was rejected very promptly—he thinks without debate, and by a unanimous vote.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

(*Continued from page* 108.)

Dr. Sykes's theory, on the existence of types, must now receive a few moments attention. Being sensible of the difficulty which attends all system, built upon the principle of accommodation, he endeavours to disprove them, by subjecting the apostolick writings to the ordeal of his unmerciful criticisms.

First. He examines all those words which are supposed to signify a designed representation of something future, and concludes, that they imply a resemblance which is entirely casual and not predetermined.

Secondly. He considers, that all those passages which are adduced in confirmation of the doctrine of types, are simply intended to illustrate some important truth, by antitheses, comparisons, or similitudes.

Thirdly. He endeavours to prove, from the design of the sacred writers, the correctness of his principles and the propriety of his criticisms. The meaning, which he attaches to those terms to which he adverts, is generally very correct; but, in applying these terms, and stating the design of the writers, he uses sophistry and perversion. He manifests too little regard to the general strain and connexion of the sacred text, and lays great stress upon verbal distinctions. As a further confirmation, therefore, of the existence of types, it may be proper to offer some additional arguments—and,

First. If the ceremonial institutions of the ancient dispensation were not typical, it will be impossible to account for them upon any satisfactory principles. Without this key to unlock the pentateuch, the whole ritual contained in it will be utterly unintelligible; and will seem to consist only of a burdensome round of unmeaning ceremonies. To say even that the heathen ceremonies were entirely arbitrary, and totally unconnected with matters of fact, would justly be deemed an unwarrantable assertion. But much more so would be the belief, that an All-wise God appointed the ritual of the Jewish church, without any determinate meaning and design. It is utterly incredible, that those observances should in themselves, and without any spiritual significancy, be pleasing to the Almighty, who is a Spirit, and must therefore be worshipped, in spirit and in truth.—Though *some* may probably have been enjoined with a view of more effectually separating the Israelites from their idolatrous neighbours, yet this is far from being the case with them *all;* and unless a satisfactory account of their meaning can be given, it is vain to endeavour to reconcile such an institution to reason.

Secondly. Since the Jewish and Christian dispensations are both of divine origin, it is necessary that there should be some *bond* of connexion, by which they may be drawn into contact with each other. Did no such harmony exist, it would be difficult to answer the question, "by what authority is the one superseded, and its ordinances, allowedly proceeding from God, no longer observed, while the other is adopted by the whole Christian world, as a standard of faith and practice?" Were this question incapable of solution, the Jews might with justice reproach us, as rejecting truth to embrace error, and as preferring the fictious legends of imposture to the wonders of genuine revelation."* And this question will actually be found incapable of solution, if we reject the doctrine of types. If the Mosaick institutions were not designed to shadow forth and prefigure the blessings of the gospel dispensation, it is impossible to conceive of any bond of union between them. Unless, therefore, we prefer the darkness and gloom of the former to the cheering effulgence which is shed around us by the latter, we ought to be cautious, and not, without solid reasons, put forth our exertions to tear them asunder. But,

Thirdly. Were these considerations entirely disregarded, we should not be justified in giving up the question. The Bible settles it, upon a basis which cannot, without great violence, be removed. It is utterly impossible to explain the Epistle to the Hebrews on any other principle, without destroying all its force, and rendering it contemptible,—without transforming plain and unequivocal assertions into unappropriate com-

* Faber.

parisons and illustrations,—without changing clear and cogent arguments into mere quibbles and sophistical deductions. Not to multiply examples, a single passage will be sufficient to show the propriety of these remarks. The author of this Epistle, after describing the Tabernacle, and the services performed by the priests in the holy place, thus proceeds:—"But into the second tabernacle," or Holy of Holies, "went the high priest alone, every year, not without blood which he offered for himself and for the errors of the people; the Holy Ghost thus signifying, that the holiest of all was not yet made manifest, while as yet the first tabernacle was standing." Now, all those who reject types, strenuously contend, that the ceremonial observances were adverted to by St. Paul, merely for the sake of comparing them with the blessings of the gospel, and thereby illustrating the importance of those blessings; and that there was no designed connexion between them—the former not presignifying any thing which belonged to the latter. But, in the passage just quoted, the Apostle explicitly contradicts this statement. He says that the Holy Ghost did signify, by a part of these observances at least, that they had a special relation to something future. Now, this, when compared with numerous other passages of the same purport, but which cannot be adduced at present, is of itself sufficient to satisfy every candid person, that the Mosaick institutions had a typical reference to the gospel dispensation.

II. Having established the existence of types, or, at least, developed some of those principles by which this point may be established, the next thing to be considered is their nature. As this head will naturally be involved in the third, under which their extent is to be discussed, a very few remarks, in order to prevent confusion, must suffice for the present. And,

First. The first characteristic of a type is its adumbration of the thing typified. One thing may adumbrate another, either in something which it has in common with the other, or in any other way in which the thing representing can be compared with the thing represented.

Secondly. The next requisite to constitute a type, is, that it be prepared and designed by the Supreme Being to represent its antitype. This forms the distinction between a type and a simile; for many things are compared to others which they were not made to resemble for the purpose of representing them. The same remark must be applied also to a metaphor, or that species of simile in which one thing is called by the name of another.

Thirdly. A type is a representation, not of something present, but of something future. Those institutions of Moses, which partook of the nature of types, are called "a shadow of good things to come."

Fourthly. A type differs from a symbol, in the former being a representation constituted by persons, events, and things, which have a real existence; while the latter is a representation constituted by arbitrary signs which have no real existence. They may, indeed, be similar to something which either has, or has not, had a real existence.

III. The preceding observations being deemed sufficient to prepare the way for considering the extension of types, that part of our subject now presents itself. The precise question in dispute is, are we at liberty to consider any institution, person, or event, as typical, for which we have not the direct and explicit authority of the inspired writers? Those who embrace the affirmative, may be supposed to reason thus:

First, It will be admitted, on both sides, that the whole Jewish ritual presignified the Messiah and the blessings of the gospel. But if the whole be typical, all the parts of that whole must be typical also; for what is true of the whole must be true of all its parts.

Secondly, It is observable, that

many institutions, persons and events, not declared to be typical by the apostles, possess all those attributes and characteristicks which belong to other things, which the apostles do declare to be typical. And, in many instances, it is believed, the former appear better adapted to prefigure certain gospel institutions and privileges than the latter. What possible reason can be assigned why they should not both be considered in the same light? Do not similar premises lead to similar conclusions?

Thirdly, There are many emblematical representations, both in the Old Testament and in the New, which cannot be understood literally; and yet there is no express authority for giving them any other sense. Thus, Ezekiel's vision of the Temple, the several exhibitions made to St. John in the isle of Patmos, and numerous others of the same description, have no literal meaning; still we must not, on the hypothesis controverted, give them a mystical meaning, because we have no authority for so doing. Even after those events which they were designed to prefigure have actually taken place, and the connexion between the symbolical representation and the events shadowed forth, is conspicuously manifest—even then, we have no right to say that the former prefigured the latter—This surely is carrying the restrictive principle to a great extent.

Such are the common arguments in favour of the affirmative. With this reasoning, however, some perhaps may not be satisfied, and may be ready to oppose to it the following objections:.

First, The argument drawn from the typical nature of the Mosaick economy, considered as an entire system, from which it is inferred that all the parts of that system participate in the nature of the whole, is inconclusive. It proves too much, and therefore proves nothing. If it were admissible, every particle of matter belonging to the tabernacle, might be shown to be a type. This species of reasoning is very proper to be employed in mathematicks, but involves in its train the most absurd consequences, when enlisted into the service of theology. Setting aside consequences, it may be easily shown to be erroneous from the very nature of types. In a type, which is constituted by a *single ceremony*, we are only to consider the parts of this ceremony as contributing to render the ceremony entire, and, by this means, constituting it a fit representation of something else. The respective parts of this ceremony are not considered as having a special relation to corresponding parts in the thing represented, but as having a primary and special relation to the ceremony itself, and as being necessary to render it entire, without which it could not assume a representative character. There may be indeed some particular parts of this ceremony, which are especially designed to point out some characteristick of the antitype; but this does not touch the principle of reasoning from the whole to all the parts. The same is true with regard to a *system* of ceremonies. The whole may be typical, and yet there may be many parts which are added, either for rendering it entire, or for some other purpose not at all connected with its typical character. And it is generally admitted, even by those who contend for the principle in question, that many parts of the Mosaick ritual were purely distinctive, and were appended to it, merely for the purpose of more effectually separating the Israelites from the idolatrous nations around them. Of course these parts could not be typical. In short, there appears, from any thing that can be said to the contrary, as great an absurdity in reasoning from an entire system to all its parts, as in reasoning from a single individual to his limbs, the hairs of his head, and the innumerable particles of which he is composed.

Thirdly, The argument drawn from analogy is defective. Here the reasoning is from one part of the system to another. The fact that

one ceremony, not expressly declared to be typical, exhibits all the characteristicks which are discoverable in other ceremonies recognised as typical by inspired writers, is deemed a sufficient warrant for reducing the former under the same class with the latter. But why so? Either because the original design of both was the same, or because they have a strong resemblance to each other, or because they belong to the same system. One or other of these causes must be assigned, for giving them both the same character; no other is supposable. If it be said that the former is typical because *that*, as well as the *latter*, was so designed, it amounts to nothing more or less than a *petitio principii*. If the conclusion be drawn from the resemblance between the two, then mere resemblance becomes the criterion by which to determine the typical character. Upon this principle, many of the heathen rites and superstitions, many of the persons and events described in Grecian and Roman history, must be typical.—If because they both belong to the same system, then the former argument is again brought forward which has already been refuted.

Thirdly, It is urged that there are many emblematical representations made in scripture which cannot be understood literally, and for which, if we confine ourselves to the authority of the inspired writers, no meaning at all can be assigned. This argument is inapplicable to the present subject. It supposes that types and symbols are the same, and therefore require the same rules of interpretation, which is incorrect. They are very clearly distinguishable. The foundation of types is laid in reality. They are real things representing other real things. Symbols are only fictitious resemblances. The former have a real, as well as a mystical meaning; the latter have only a mystical meaning. To illustrate this by examples: Jonah's being swallowed by the whale was something which actually took place; but St. John saw nothing real when an army of locusts was presented to his view. In the former case, there is a real transaction, and we see nothing in the nature of that transaction, in itself considered, that would induce us to conclude that it had a typical import. In the latter, there is a fictitious representation made, for which, we are under the necessity of searching out a hidden sense, if we would attach to it any sense at all.

Fourthly, It appears, from the very nature and design of types, that we are not to extend them. Now, they must have been adapted, either to prove to the Jews the future existence of those things which they prefigured; or to instruct them into the nature of those things, after their future existence was ascertained; or to impress them more strongly upon their minds, when they had not only obtained the knowledge of their future existence, but had become more or less acquainted with their nature. But the typical institutions of the Jews never could have proved to them the future existence of those things which they were designed to prefigure. Suppose they had never received the least intimation, from any source whatever, that their institutions had a special reference to the gospel dispensation. Would they ever have conjectured such a thing? The supposition is beyond all probability.

Neither would it have been possible for them to become acquainted with the nature of those things, which were adumbrated by their rites and ceremonies, merely from a knowledge of the fact, that such things were to exist. Without being previously informed in some measure, as to the nature of those things, their rites and ceremonies were incapable of furnishing them with proper conceptions of their nature. If, therefore, the Mosaick institutions were neither adapted to furnish proof or instruction, with regard to those blessings which they were designed to represent, their only use must have been, so far as they relate to the question under

discussion, to produce a more lively impression of those blessings upon the mind, after their future existence had been made known, and some conceptions had been formed of their nature. But if they were incapable of affording either proof or instruction, and adapted only to produce a lively impression upon the mind, then, surely, they could possess no such decisive characteristicks as would enable one to determine their typical character. For this character they must have been indebted solely to divine appointment, in every instance; and it never could have been known, whether any of them did possess this character, without a special revelation for that purpose. Of course, if the knowledge of the design of God, in appointing any institution or ceremony, is indispensably necessary, in order to ascertain whether it have a typical import, and, if this design cannot be known, any further than it is revealed, we have no right to consider any thing as typical, for which we cannot produce a revelation of that design.

Lastly, Supposing it were fairly demonstrated, that the authority of the apostles is not to be considered the criterion by which we are to determine the existence of types; is it not incumbent on those, who go beyond that authority, to fix upon some other criterion? But what other criterion can be fixed upon? When this is neglected, a thousand things are presented to the mind, varying in their degrees of resemblance; some appear more, and others less fitted for representing certain parts of the Christian economy. The degrees of similarity which they exhibit proceed by so insensible a gradation, that no distinctive line can be drawn between them. Hence we can find no rule embracing any one of these things, which would not, with almost equal propriety, embrace them all. And this is not merely a supposition; experience has shown us, to what a melancholy extent the typical interpretation has been carried, in consequence of rejecting the only means by which it can be confined within proper limits. This unwarrantable extension has furnished the enemies of Christianity with some of the most powerful weapons which they have ever wielded against our holy religion. It becomes us, therefore, to confine ourselves within the limits prescribed by the inspired writers, unless we can justify ourselves, in transgressing those limits, by sound and conclusive reasoning.

Such are the arguments which partial views of this subject naturally suggest. They have been stated under their present form, merely for the purpose of gradually developing the true principles on which its decision depends. These principles, however, are, as yet, hardly discoverable, amid the sophistry employed on both sides of the question.

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

REBECCA; OR THE DEATH OF THE FARMER'S DAUGHTER.

There is nothing which excites a more melancholy interest in a mind of keen sensibility, than to behold a lovely young female withering under a lingering consumption. The approaches of death in this form are so imperceptible and deceitful, that the victim, unconscious of her situation, often gathers blossoms of hope on the borders of her grave. Like a tender plant whose roots are fast decaying for lack of moisture, so long as a green leaf or opening bud is seen in its topmost branches, the faithful gardener prunes its dying boughs and waters its parched roots, with the hope that it will yet revive and flourish. Such had been the condition of Rebecca—whose last hours, by a concurrence of circumstances, I was permitted to witness.

The sun was just setting, and the twilight had begun to throw a gloomy indistinctness and solemnity over every object of nature. My eyes were still fixed on the splendid clouds, which seemed like a royal

canopy, to encircle in their ample and brilliant folds the retiring king of day. Obscurity was gathering fast behind me, and in a few moments only a mellow streak of light lingered in the west. I imperceptibly dropped the reins on my horse's neck, and the animal instinctively slackening his pace to a walk, I folded my arms and gave way to that pleasing succession of thoughts which float through the mind when it is left careless and free. I was aroused from this reverie by my horse pricking up his ears and quickening his pace, as a regular slow trot was heard, with more and more distinctness, from behind. Before the approaching traveller was quite in a range with me, I received the friendly salutation so customary in New England. It proceeded from a man apparently about sixty, whom, as far as the twilight permitted me to scrutinize him, I took to be a country physician. A moment's conversation however convinced me of my mistake; for I soon recognised a respectable clergyman with whom I had had the honour of being acquainted a number of years before. The mutual salutations having passed, I inquired whither he was travelling? "I am going only a mile further," was his reply. "I am sent for to visit an afflicted family." What should call you so far from your own parish, sir? said I. Have they no clergyman in this village? "None but myself."

Here the old gentleman gave me a circumstantial account of the ecclesiastical condition of this parish, as well as the one in which he had, for a long time, been settled. It appeared that his own little flock, situated ten or twelve miles distant from this village, had struggled hard to support their worthy pastor; and for many years had succeeded. The burden, however, had been borne by a few of the more wealthy farmers. The others being too poor to contribute money, evinced their desire to support the gospel, by occasionally presenting him with a load of wood, a few bushels of grain, or a shoulder of mutton, usages of long standing in the parishes of New England. By a succession of unfavourable circumstances, many of those on whom he had chiefly depended became reduced, as to their worldly possessions; and this, with the increase of his family, had driven him to the disagreeable necessity of dividing his labours. A neighbouring religious society, being in a similar condition with his own, very readily pledged themselves to contribute to his support, provided they might share his ministrations. The agreement was accordingly entered into, and the old gentleman preached alternately, in his own society and in this. Just as he concluded this narration, he checked his horse, observing that he was obliged to turn off from the main road into a narrow lane, which now presented itself on the left: he added, however, that if I would accompany him, he would introduce me to a scene which would more than compensate for my detention. The remaining distance which I had to travel being short, and my curiosity being somewhat awakened, I consented.

The lane which we entered was both narrow and winding. It appeared to be an unfrequented path; for the grass had covered it, with the exception of two streaks which were recognised as the marks of an occasional carriage-wheel. Through a thin group of forest trees which the lane intersected, a glimmering light now and then fell upon the eye, and was again lost amid the foliage. "That light," said the reverend old man, "proceeds from the habitation of sorrow;" but checking himself, he continued in an under tone—"why should we mourn? Is not our loss her gain? Is it not a jewel which the Saviour has polished for his crown? and why should that crown be less splendid when such a diamond is ready to grace it?"

As the place of our destination was full half a mile distant, my companion occupied the time in prepar-

ing my mind for the scene which I was to witness. After touching on the uncertainty of human hopes, and the shadowy nature of terrestrial things, he observed that he was about to make his last visit to Rebecca—the loveliest youth of the village. "Little did I expect," said the old man, "when I last parted from her, that her earthly tabernacle would stand till this time. I thought it would, ere this, have been dissolved. But her mansion is not quite ready. When it is, her Saviour will send his angels to bring her to it."

Here I interrupted him, begging that he would state to me a little more minutely the character and condition of this young lady. He cheerfully complied with my request. She was, it appeared, the daughter of a respectable farmer, who, as to intelligence, wealth, and what are the invariable concomitants of these, influence, was the most considerable person in the village. He was moreover distinguished for active benevolence and ardent piety. He was the main pillar in their little church. Besides contributing largely to the officiating clergyman, he almost supplied, in his absence, the ordinary service of the sanctuary, by selecting and reading an edifying sermon, accompanying it with his warm and animating prayers. Of his three daughters, Rebecca was his favourite. Not that this good man indulged an unwarrantable predilection; but when with the native amiability of his child the pious parent sees religion sweetly blended, *that* child is doubly dear. While his affection for his Rebecca was increased, it was not, in the least degree, lessened towards the rest. A few months ago she had been gay and thoughtless. A comely and graceful person, united to a mind of more than ordinary culture, gave her an acknowledged superiority. But while her heart was beating high with romantic schemes of earthly felicity, her attention was called to a subject which had, hitherto, been as much as possible excluded from her thoughts. Her kind parents had felt many a bitter pang at her apparent indifference to religion. They had tenderly remonstrated with her, but in vain. The full tide of her soul seemed to set towards the deceitful pleasures of this world. While tears and remonstrances were ineffectual, prayer was heard in her behalf; and in an extraordinary season of religious excitement, caused by the outpouring of the Divine Spirit on the village, the affectionate father had the ineffable satisfaction of seeing his Rebecca one of the first fruits of a spiritual harvest. The moral change in this lovely girl was very manifest. 'Tis true she dazzled less, but then she shone with a milder and more majestic light. Her manners were chastened, and her countenance, illuminated with Christian hope, was indicative of the inward peace of her soul.

But alas, how soon the fairest earthly form is changed, and the fairest earthly prospect marred. The morning is serene and pleasant; but ere the sun has gained his meridian, the dark clouds gather, and in portentous blackness overspread the heavens. Not many months elapsed, before this interesting youth manifested symptoms of consumption. The diffused and healthful glow of her countenance gave place to a hectic spot on her cheek, which seemed artificial when contrasted with the livid paleness that surrounded it. The disease had begun its course, and was silently sapping one of the loveliest of the Creator's works. Rebecca, though not conscious that her body was so rapidly descending to its kindred dust, yet felt that her soul was loosening its hold on earth, and struggling upward to the skies. To shorten the recital—she had been brought to the confines of her earthly pilgrimage, and was about laying aside the garments of mortality, when we arrived at the house—which was a neat country dwelling almost buried amid the trees.

Having dismounted, I followed the clergyman, who with the small end of

his whip gave a slight tap or two on the door, which was carefully opened, as if to avoid even the least degree of disturbance. The low mournful tone with which the young lady who admitted us, addressed the clergyman, sufficiently indicated that she was the sister of Rebecca. As soon as we had passed the threshold, I perceived at once, that we were in the house of mourning. The servants and workmen, leaning upon one arm against the mantlepiece, awaited in silence, any command to perform the little offices which, on so deeply an interesting occasion, are always necessary. The conversation, conducted chiefly in whispers, and the light tread of those who performed the services of this afflicted family, all contributed to heighten in the mind, a feeling of deep and mournful solemnity. The affectionate mother came from the sick room to greet her reverend friend; but a bursting heart checked the salutation, and all she could do was to offer him her hand. Her sorrow was not of that clamorous kind which almost transforms the subject of it into a maniac. It was a current of grief, deep but noiseless—except when the recognition of some countenance familiar to herself and her dying child, would cause it to burst the channel in which resignation had confined it; and even then it was heard only in suppressed sobs. A word of consolation was dropped by the clergyman, and we followed the mother to the sick chamber.

All was silent; and the group who hung in breathless attention over the sick bed, appeared like so many marble statues, except as they slowly turned their heads at the slight interruption which our entrance occasioned. The ticking of the watch which the physician held in one hand, while the fingers of the other rested on the pulse of his patient, was as distinctly heard as at midnight. Two or three neighbouring females had come to tender their services and mingle their sympathies with the afflicted family; but without laying aside any of their garments, they gathered around the expiring Rebecca, and fixing their eyes on her countenance, stood mute and motionless. Beside the couch, in a low chair, sat the father, his head leaning on his right hand, which was supported by his knee; and he was attentively gazing on the face of his lovely daughter. The conflicting feelings of parental attachment and Christian resignation heaved his bosom, but not a word escaped his lips. His feelings were too deep for utterance. At the head of the bed stood a small table, on which lay a pocket Bible and psalm book—the constant companions of this young Christian in her sickness. The leaves of both were folded, to mark the passages of scripture and the hymns adapted to convey consolation to her mind.

The most interesting object of all was Rebecca herself—who slowly turned her head towards the aged minister, as she recognised his well known voice. It was evident from her appearance, that the vital flame was trembling, and that the soul was pluming her wings for immortality. Nature exhausted seemed to have yielded the conflict, and to have become passive under the final triumph of disease. The lineaments of a most interesting countenance, which had once bloomed with beauty, were indeed still to be seen; but their prominence and sallow paleness, had it not been for the heavenly expression that played around them, would have presented the appearance of nothing but the wreck of loveliness. Feebly raising a hand of pearly and almost transparent whiteness, and dropping it into that of her spiritual guide, she fixed her eyes on heaven and moved her lips in prayer. To his question —"Have you the rod and the staff of your Redeemer to comfort you?" a smile was her reply. While the soul was evidently freeing itself from its dissolving earthly tabernacle, the little company bent their knees, and following the low but earnest voice of the clergyman, poured out their feelings in prayer for her easy pas-

sage across the Jordan of death. When they rose, her fixed and glassy eye, and a sort of indescribable hollowness which seemed settling around her features, showed beyond a doubt that her last enemy had seized her.—But the smile of triumph was still distinctly there. Nothing now broke our silence but an occasional sob. Her last breath was caught on the surface of a small mirror, when the physician pronounced, in a low whisper, "she is gone."

Thus fell asleep in the arms of Jesus this amiable female. She seemed, after the renewal of her moral nature, too lovely a flower to be long exposed to the cold and blighting winds of this ungenial world; and the same hand that made her bloom with the beauty of holiness, early transplanted her to a more kindly region, where, beneath the full radiance of the Sun of righteousness, she will live and flourish for ever.—*Let me die the death of the righteous, and let my last end be like hers.*

W. J. B.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE STYLE OF THE NEW TESTAMENT.

Few controversies have been agitated with greater warmth than that which regards the style of the New Testament. The controversy took its rise in the sixteenth century. The prime mover of it was Erasmus, who boldly dared to impugn the character of the apostolical writings, and pronounce them, in point of style, uncouth and barbarous. Not that he was absolutely the first who called in question the purity of the New Testament Greek, for Celsus had done this ages before, and Origen and Chrysostom admitted the charge; but it is from the days of Erasmus that the modern controversy to which we particularly allude, is to be dated. The dispute was kept up for more than a century, and was unhappily marked with great bitterness. At the outset, the line which separated the parties, seemed to be clearly enough drawn; at least, *they* appear to have thought so, the one affirming, and the other denying the classical purity of the New Testament Greek. But, like most other controversies which are continued for a long period, *this* seemed to shift its aspects from time to time, till at last, when the parties had clearly defined their terms, and understood each other's mutual concessions, it would appear that they really differed but little, could they have been persuaded to think so. But it is not surprising that they could not be thus persuaded. Such a fact has ceased to be matter of surprise for some thousand years.

The controversy is at present extinct. The opinion of the classical character of the apostolical writings has long since been given up, and critics and divines are pretty universally agreed that the New Testament is written in what is termed Hebraic or Hellenistic Greek, in contradistinction from Hellenic or Attic. The grounds of this distinction will be stated in what follows.

It may here be remarked, that those who undertook to vindicate the New Testament style from the charge of impurity, were unquestionably prompted by the very best motives; but they were motives which did more honour to their hearts than to their understandings. Honest men, they thought the vital interests of Christianity were at stake, and the purity of the heavenly doctrine itself involved in the question of the purity of the style in which it was delivered. We shall not be much surprised at this, if we recollect that about the time that this controversy arose, the Reformation had thrown all Christendom into a state of preternatural excitement—a state salutary and bless-

ed in its results, though distinguished at the time by much that was earthly and extravagant in its nature. The sacred scriptures had just emerged into the day—they had begun to assert their divine authority and to produce their proper effects; and we can easily see that a charge affecting in any respect the character of this precious volume should have filled its friends with alarm. And it would require as deep a reformation in the principles of human nature as Luther was the means of effecting in the Church, to prevent well-meaning zeal from running, in such circumstances, to very wild extremes. And to such extremes it actually did go. The pious patrons of the classical character of the New Testament strenuously maintained that the contrary opinion was utterly derogatory to tbe Divine Author of the Scriptures, and went so far as to denounce their opponents as impious heretics, and even to declare them guilty of the sin against the Holy Ghost!

But, however strange it may appear to us that Christian writers should have held precisely this opinion and used this language, it ought *not* to appear strange that the enemies of Christianity should have held its opposite, and objected to Revelation on the ground of its peculiar style. We have already alluded to the charge of Celsus. The same language has been reiterated in modern times; and the following extract from a work of Conyers Middleton, may no doubt, with perfect fairness, be considered as conveying the sentiments of the whole tribe of free-thinkers on this point—that is, where they have happened to be men who understood Greek, and were capable of holding an opinion at all.

"We should naturally expect," says he, "to find an inspired language to be such as is worthy of God; that is, pure, clear, noble, and affecting, even beyond the force of common speech; in short, the purity of Plato, and the eloquence of Cicero. Now, if we try the apostolic language by this rule, we shall be so far from ascribing it to God, that we shall scarce think it worthy of man; that is, of the liberal and polite, it being utterly rude and barbarous, and abounding with every fault that can deform a language."

Shaftsbury in the Characteristics, throws out the same insinuation. We shall quote the passage, not only as giving his opinion, but as a striking specimen of the sly insidious manner in which this writer, and others of his stamp, manage their attack upon Christianity.

"It is no otherwise," says his Lordship, "in the grammatical art of characters, and *painted speech*, than in the art of painting itself. I have seen in certain Christian churches an ancient piece or two, affirmed on the solemn faith of priestly tradition to have been angelically and divinely wrought, by a supernatural hand and sacred pencil. Had the piece happened to be of a hand like Raphael's, I could have found nothing certain to oppose to the tradition. But having observed the whole style and manner of the pretended heavenly workmanship to be so indifferent, as to vary in many particulars from the truth of art, I presumed to beg pardon of the tradition, and to assert confidently that if the pencil had been heaven-guided, it could never have been so lame in the performance; it being a mere contradiction to all divine and moral truth that a celestial hand, submitting itself to the rudiments of a human art, should sin against the art itself, and express falsehood and error, in the place of justness and proportion."

The object of both these writers is obviously the same; to discredit the inspiration of the scriptures by aspersing the style in which they are written. It would lead us too far out of our intended course to attempt to canvass and confute these objections. It may be observed, however, in passing, 1st, that they both grossly falsify the character of the New Testament style—most unfairly exaggerating those peculiarities which are supposed to detract somewhat from its ex-

cellence when compared with classick standards, and viewed merely as models of good writing; and, 2dly, were this not the case, but supposing their representation to be much nearer the truth than it is, yet it may be most clearly shown that the main principle on which their objection is grounded, viz. that an inspired communication must be a faultless model of composition, is wholly gratuitous and fallacious. The following remark of a profound biblical critick presents this point in a clear light.

"In short," says he, "a classical or unclassical style has no more influence on the Divinity of the New Testament, than the elegance or inelegance of the hand in which it is written, or the accuracy or inaccuracy of the pronunciation with which it is uttered. Whoever was accustomed to write a bad hand would not certainly improve it by inspiration. But admitting the fact, it would have this unfortunate consequence, that no one accustomed to the hand would, in its improved state, believe it to be genuine."

We come now to the main object aimed at in this inquiry, viz. to ascertain the true character of the New Testament style; premising that we give the term *style* in this discussion somewhat more than its usual import, and consider it nearly equivalent to *language* or *diction*.

As to *purity* of style then, if it be asked, Is the New Testament written in pure Greek?—the question immediately suggests another, What constitutes pure Greek, or purity of style in general, as far as language is concerned? We answer, purity of style implies, 1. Grammatical propriety, or conformity to the syntactical structure of the language in question; in other words, freedom from solecisms. 2. Freedom from foreign idioms, or barbarisms—applying this term not merely to phrases or combinations of words, but also to single words used in a foreign sense.

If a pure style then admits of nothing exotick in the signification of words or construction of sentences, in judging of the style of the New Testament it will be necessary to ascertain, 1. Whether *single words*, expressing things of which the Greek writers frequently speak, are used by the sacred penmen in precisely that sense in which these writers use them. But we can turn to no part of the New Testament without meeting with words used in a sense totally unknown to any Greek classick writer, and for the most part evidently derived from the Hebrew. For instance, the word δικαιοσυνη occurs in Mat. vi. 1. (Griesb. Ed.) in the sense of *liberality* or *alms; Do not your alms*, &c. Now as this term, though frequently found in classical Greek, is never there used in this acceptation, which it borrows from the Heb. צדקה, it follows that the word is in this place impure. So of the word ευλογια, which, 2 Cor. ix. 5, signifies *bounty; make up before-hand your bounty*, &c. though its usual import is *praise*. It is not used thus by any Greek writer, and answers to ברכה in Heb.

It must be remarked, however, in justice to the advocates for the purity of the New Testament Greek, that the weight of this argument will depend upon the number of instances adduced. As subjects wholly unknown to Greek writers are treated of in the New Testament, they could not of course be expected to have terms adapted to express them. So that either new terms must be introduced, or old ones used in new senses. But the *occasional* introduction of such terms will not detract from the general purity of any writer's style. Cicero uses the words *qualitas*, *mores*, *perceptiones*, in senses to which the Roman language was an entire stranger, deriving them immediately from the Greek. Yet this would not be sufficient to denominate his style barbarous or impure. But when such terms enter essentially into every part of an author's work—when they are interwoven into the whole strain of his composition, and form, as it were, the *staple*

of it, the case is altered; this will certainly establish the impurity of his style. And such we conceive is the fact in respect to the New Testament.

2. It is necessary to compare particular *phrases*, or combinations of words, with the classick usage. Take, for example, the phrase δικαιος ενωπιον του θεου. The words taken singly are good Greek, but the combination is foreign, answering to the Heb. יהוה לפני, consequently impure. In the same manner παρασταναι ενωπιον τινος occurs in the New Testament in the sense of *ministering to one*. In pure Greek it would be παρασταναι τινι. These instances may serve as specimens of innumerable others.

3. It is obvious to any competent judge that the form and structure of the periods in the New Testament writers is Hebraick, or conformed to the style of the Old Testament histories. A striking contrast between the Greek and Hebrew style occurs in the first chapter of Luke, where the four first verses are written in classical and pure Greek, while the three following verses are so perfectly Hebrew, that they would seem to have been a literal translation from that language. In cases where a native Greek would have introduced, as the connexion required, perhaps several particles, the writers of the New Testament are obliged to supply their place with the single conjunction και, which they repeat nearly as often as the Hebrew writers their *Vau prefixum*. This gives a peculiar uniformity to the structure of their periods.

4. Two other considerations may be mentioned, in proof of the Hebraick character of the New Testament. The one is, that if any number of passages be taken promiscuously from the New Testament writings, particularly the Gospels, they are more easily translated literally into the Hebrew than any other language. The other, that numerous phrases in the New Testament are utterly inexplicable, unless they be considered as Hebraisms. In Col. iii. 4, love is called συνδεσμος τελειοτητος, translated *bond* of perfectness, which is scarce intelligible. Viewing the phrase as a Hebraism, and rendering the last word as such, we come at the force of the expression at once, viz. that love or charity is the *most perfect bond of union*. There are a great many uses of the words πνευμα, σαρξ, διαθηκη, &c. which are to be explained by a recurrence to the corresponding Hebrew terms.

It will be superfluous to attempt any farther to establish the Hebraick or Hellenistick character of the New Testament Greek. It is beyond question that the general style of the Evangelists and Apostles is deeply pervaded by the Old Testament idiom. How indeed could it have been otherwise, considering the character, the age, the country, the circumstances, the theme of the writers? For whom did the apostles immediately write? Not for the polished Greek, charmed with the beauties of Plato and Xenophon, but for Jews, who had been accustomed from their infancy to the style of the Old Testament scriptures; for the humble and uncultivated, who were as unable to appreciate the high qualities of the classicks as to imitate them. If our object in this essay were to take sides in the controversy, and actually to enter the lists, an imaginary Pfochenius Redivivus, we are aware that the argument drawn from the circumstances of the writers and the persons written to, would deserve, in point of weight, the very first rank. But our object is rather to hold the scales than to take up the gauntlet; and there is besides a certain obviousness about the argument, that makes it less necessary to be dwelt upon.

When we say that the Hebrew idiom pervades the New Testament, we mean that which is found in the Old Testament. But it is to be recollected that after the return from the Babylonish captivity, the ancient and genuine Hebrew gradually fell into disuse, as the language of common life; though it was retained in

the service of the synagogue. For some ages prior to the writings of the New Testament, the dialect of the Jews in Palestine was the Aramean or Syro-Chaldaic, which bore nearly the same analogy to the ancient Hebrew, as the school Latin of the middle ages to the Latin of the ancient Romans. Such a revolution would naturally have some effect upon the language of the New Testament, and critics have designated several peculiarities, arising from this source, by the name of Rabbinisms: though it were to be wished that the propriety of this title were a little more clearly made out.

Besides Hebraisms, the New Testament contains occasionally words of Syriack, Persian, and Roman origin, which it is not necessary at present to specify.

As to the charge of solecisms, or offences against grammar, in the New Testament, it must be admitted that several might be pointed out, especially in the book of Revelations. But the fault, if it be one in the cases in which it occurs, is equally to be imputed to the most admired Greek writers. On this point, Blackwall's vindication appears to be triumphant. To that we refer; observing in conclusion, that nothing seems wanting to render *Blackwall's Sacred Classicks* a valuable work to the student of the New Testament, but that he should bear it in mind, (which he may safely do, though the author's *professions* might lead him to think otherwise,) that he is in fact on the right side of the question, and has successfully vindicated the New Testament writers from a load of obloquy, heaped upon them by Erasmus and others. Not but that many of his parallelisms are inapplicable, and many of his positions untenable; but after making every necessary abatement, we think he has performed a noble service to the cause of sacred literature. For the truth is, that notwithstanding all the concessions that may be made, on the score of a pretty large admixture of exotick idioms, the books of the New Testament, considered merely in reference to *style*, may, when compared with the highest models in all other languages, challenge a pre-eminent rank.* In the Evangelical Histories there is a majestick simplicity, which no master of the historick style has ever surpassed. In the Epistles there is a vigour of conception, a force of argument, a richness of illustration, and a power of appeal, which no other theme could inspire, and yet all conveyed in a language which, to give it its highest praise, is worthy of that theme. A celebrated Cardinal of the seventeenth century would not read the Bible for fear of spoiling his fine Ciceronian style, and applied a contemptuous epithet to St. Paul's Epistles. He and all other such conceited criticks, are thus rebuked by South. "He who said he would not read the scriptures for fear of spoiling his style, showed himself as much a blockhead as an atheist; and to have as small a gust of the elegancies of expression, as of the sacredness of the matter."

We are aware it may be said that the heart must be renewed and brought into unison with the spirit of the scriptures, before their noble qualities of style can be duly appreciated. This may be granted, for aught that we can see, without any detriment to

* The infidel criticks who expend so much learning and ingenuity in censuring and ridiculing the style of the New Testament, will not, after all, find it easy to persuade competent judges, that they understand either the Greek language or the nature of good composition, better than LONGINUS, the far famed author of the *Treatise on the Sublime*. Yet it seems that he could find so much excellence in the writings of St. Paul—his Hebraisms and Hellenistick Greek notwithstanding—as to class the apostle among the Greek authors whom he considered as distinguished for the *sublime in writing*. An enumeration of these authors, found in what the best criticks believe to be a genuine fragment of Longinus, closes thus—πρὸς τούτοις Παῦλος ὁ Ταρσεὺς, ὁν τινα καὶ πρῶτον φημι προιστάμενον δόγματος ἀναποδείκτου.—"And further, Paul of Tarsus, the chief supporter of an opinion not yet established."—EDITOR.

our assertion. The qualities were there.—The eye is only opened to see them clearly. But without making the concession, we see not why a just perception of the true excellencies of human composition, is not enough to enable any man who possesses it, to appreciate the claims of the sacred writings. The great difficulty in having these claims fairly adjudicated arises from the fact, that we cannot, for the most part, obtain for them a candid hearing. When the heart is transformed by their truths, this point is gained. But the perception of the mere attributes of the style, makes no essential part of the spiritual illumination. It is simply an accidental, though perhaps an invariable consequence, of the restoration of a sounder use of the intellectual faculties. Now, why may not the same effect be in a great measure produced, by the mere human process of well-directed mental culture? Such a process—as far as it went to free us from the power of early prejudices, to call us off from the admiration of false graces of style, and to bring us to a proper estimate of nature, pure simple nature, "which is, when unadorned, adorned the most,"—would unquestionably lead us to pronounce the sacred oracles among the most perfect models of composition. An unsanctified mind is no doubt susceptible of this; though it must be difficult for such a mind to disenchant itself from the illusions thrown around it by a thousand casual influences. OIN.

FOR THE CHRISTIAN ADVOCATE.

REMARKS ON THE WORD APOSTLE.

Αποστολος is compounded of απο, from, and στολη, signifying, primarily and strictly, *furnished, adorned;* secondarily, clothed, ornamented, *as to a garment,* and thence the *robe itself.* From this στολη the Romans had their *stola,* a long vest, or robe, with a broad border of fringe, reaching to the feet, and worn by matrons. It was not permitted to be worn by prostitutes, nor women condemned for adultery. Hence the illustration of several passages in the Latin classics. From this στολη comes also the English *stole,* a long garment, or royal robe, such as formerly decorated the old English ladies. See Spencer's Fairy Queen.

Στολη is derived from εστολα, the 1st per. sing. indic. perf. mid. of στελλω, which properly signifies to endure, to instruct, to furnish for a particular purpose; and thence the sending of a person thus commissioned and prepared. All the other derivatives of this verb, as well as its compounds, preserve the idea of *investiture.* Στελλω differs from πεμπω, in that the former is significant of sending with official power and directions; the latter merely of sending. This, therefore, is less specifick than that.

Αποστολος, then, is a person deputed, and furnished with qualifications for a certain object. Thus the word is used by Greek writers to denote an ambassador, also a commander of an army, or of an armament. The ideas, therefore, which are implied in the term itself, without reference to its particular relations to other words, are *selection, commission, qualification, mission, accountability,* and *recompense.* When Paul, therefore, calls himself αποστολος Ιησου Χριστου, de declares himself to be an officer chosen, furnished with authority, fitted, and sent forth, by Jesus Christ, to execute his will, to whom he is responsible, and from whom he is to receive his recompense. Αποστολος differs from ευαγγελιστης, in that this expresses the *nature* of the commission which the person bears, and, strictly employed, has respect to the *first* announcement, which may be either private or publick; whereas that relates to the commission, its communication, and the requisite ability for its execution, without adverting to its peculiar nature; and is not etymologically restricted, like ευαγγελιστης, in its application to the first time, and is therefore more general in its import than the other.

It differs also from κηρυξ, in that this relates more immediately to the *actual discharge* of the duties of a commission; and thus has reference chiefly to the *officer* himself, and those whom he addresses; and does not so directly contemplate the authority and preparation for such performance, nor consequently the person, or persons, from whom the commission is received—as αποστολος does. When Paul, therefore, calls himself a preacher and an apostle, κηρυξ και αποστολος, as he does in 1 Timothy, ii. 7, and 2 Timothy, i. 11, he intimates, not only the character of his employment, but also his warrant and capacity for it, in a phrase presenting to the view a very beautiful climax. A.

FOR THE CHRISTIAN ADVOCATE.

ON THE PRACTICE AND MODE OF COLLECTIONS IN CHURCHES.

It has often been to me a subject of surprise, that whilst other inconvenient practices, which took their rise in remote ages of the church, and which, because they had no better sanction than custom, have been discontinued, that the unseasonable interruption of Divine worship in taking up collections in churches, is yet so generally persisted in, by almost all denominations of Christians. Whatever palliation there may be for it, when it is resorted to by a church in low pecuniary circumstances, or when it is employed in obtaining donations for charitable purposes, I cannot but think that it is important it should be so restricted and limited, and that *the method* of collecting should be altogether changed: and I should be glad if a recommendation of our General Assembly were to be issued to this effect; not doubting but that its beneficial influence would soon be felt, and perhaps induce other churches to follow our example.

Let us examine this subject attentively, and see what instructions the Bible gives us in regard to it. St. Paul thus directs the Corinthians, (xvi. 1, 2, 3,) "Now, concerning the collection for *the saints*, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem."

From this, and other corresponding passages, which occur chiefly in St. Paul's Epistles, it is believed that we may fairly deduce that no collection was taken up in the apostolick days, but for *needy Christians*, εις τους αγιους, for the *holy*, or *saints*. We find the great apostle of the Gentiles frequently encouraging the churches to the performance of this duty, with a zeal worthy of his office. When Agabus, (Acts xi. 27—30,) prophesied a dearth, all the disciples determined to send relief to *the brethren* which dwelt in Judea. And subsequently the wants of the Macedonian, and other Christians, found an able and successful advocate in St. Paul, who commends the assiduity of the charitable in their noble work. One of his directions to the Romans is, that they should "distribute to the necessity of *the saints;*" in this, as in the other passages, limiting their bounty to the professed disciples of his Lord and Master. The purposes to which their liberality was to be applied, were solely the alleviation of temporary distresses; and not once is it mentioned that any donations were solicited or received, for any other purposes whatever.

But allowing the practice under certain restrictions to be proper, I think the *mode*, generally adopted for taking collections, is highly objectionable. The apostle's language in the verses first quoted, clearly indicates, that so far from recommending, or countenancing the collecting of alms *in* the place of worship, he urgently expresses his disapprobation of such a practice. He directs them on every Sabbath, to *lay by, set aside*, whatever each individual

could spare, that the amount of their donations might be transmitted to Jerusalem, by men whom they should appoint.—"That there be no *gatherings*" (or *collections*, as the same word is rendered in the first verse,) "when I come." This is his forcible and apposite expression. The collections were to be thus *privately* made, to be deposited in the hands of the apostle when he arrived at Corinth, and by him to be given to the persons delegated by them to convey their benefactions to the brethren at Jerusalem.

Now I conceive that the modern practice is unwarranted by these proceedings of St. Paul, and after a good deal of search I cannot find any thing, in other parts of scripture, to give it countenance. And if the practice be not sanctioned by those who had enjoyed the immediate instructions of the author of our religion, what authority is sufficient to justify its continuance? Why especially will churches—wealthy churches—of the present day, continue the disturbing practice, when they have no plea for so doing on the score of necessity; and when their collections rarely, if ever, amount to a sum sufficiently large to compensate for the trouble of making them?

Although habit has rendered us familiar with this custom, yet I appeal to Christians, if they have not, after attending to a solemn discourse and prayer, and having their minds engaged in meditations resulting therefrom, experienced considerable distress, when their devout exercises have been disturbed, by the confusion that necessarily attends the collection? Besides, is not the thing from its own nature improper? We meet professedly for the worship of God, in a place dedicated to this single purpose. Is it right, then, that the secular concerns of the church should be obtruded upon a religious assembly, in the midst of these devotional engagements?

The opinion of the writer is shortly this—When any pious object is to be effected, such as the encouragement of missionary labours, or other objects which require immediate attention, the congregation should deposit their contributions in boxes, or plates, as they depart from the church. If a congregation have poor members, let the Christian duty due to them be performed, by a sum added voluntarily by the pew-holders to their rent. This, I am persuaded, would operate for the interest of the poor, would save much trouble, and prevent the bad appearance of publickly collecting it. In this manner, likewise, should all collections be made, whose objects are of a permanent nature.

These considerations, very imperfectly digested, are submitted and recommended to the serious attention of those who do not believe that innovations are unlawful, when they only change customs which are troublesome and improper, and which are found to have no sanction besides their antiquity. JUSTIN.

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[The pages of the Christian Advocate will be open to any correspondent that may be disposed temperately to controvert the opinions of Justin: and the editor will take this opportunity to state, that although he cannot admit any thing which would impugn important articles of the Christian Faith, he is willing and desirous that subordinate points should be *shortly and amicably* debated in this miscellany. And in such cases he is to be considered as taking no part in the controversy.]

EXTRACT FROM CUNNINGHAM'S SERMONS.

There are perhaps few books more popular with all classes of readers in America than "A World without Souls." The anonymous writer of this interesting fiction, has long been identified with the Rev. J. W. Cunningham, Vicar of Harrow. His story of the "Velvet Cushion," and some other of his publications, though not so meritorious or so popular as his first publication, are yet perhaps known to most of our readers. The principal design of the author in these performances, it will be recol-

lected, was to recommend religious truths to those who, without these expedients, would perhaps have been unwilling to attend to them at all. By the latest English Reviews we find that Mr. Cunningham has again appeared before the publick, not indeed as the writer of an agreeable fable, but in the more important and more appropriate character of a Christian minister—as the acknowledged author of a volume of sermons, which appear to have been delivered in Harrow church, before the youth sent to the seminary in that place for education. We feel persuaded that we cannot gratify our readers more, than by concluding this part of our miscellany with the following extracts, from one of the sermons in this volume.

"We are to consider what progress may be made in the study and use of scripture, without the special influences of the Holy Spirit.

"1. In the first place, then, it is obvious that, without such special influence of the Spirit of God, it is possible to arrive at a bare belief in the truth of scripture.—It has been affirmed, by one of the most distinguished judicial characters of this country, that the evidence for the truth of the gospel was stronger to his mind, than that for any fact ever brought for judgment into a court of justice. But if this be true, no special influence can be necessary to enable us to perceive the strength of this evidence. Men of keen faculties in other pursuits, do not forfeit them on approaching the word of God. And, accordingly, the mere truth of scripture has been admitted by thousands, whose lives have sufficiently indicated the absence of all spiritual influence on their hearts. 'Believest thou the prophets?' said Paul to Agrippa; and he adds, 'I know that thou believest,' although the habits of Agrippa at the moment, plainly proclaimed the absence of all sanctifying influence on the mind. And, in like manner, it is said, even of those miserable spirits who are farthest removed from all spiritual influence, that they 'believe and tremble.'

"2. Again: it is possible for an individual, without the special influence of the Holy Spirit, to become acquainted with the contents of the Sacred Volume.—The same faculties which enable him to collect the contents of any other book, do not forsake him in the examination of this."

"In the third place, it is possible, without the special influence of the Holy Spirit, to feel the highest admiration for parts of the Sacred Volume.—The examiner of scripture, especially if a man of fine taste, may be charmed with its literary beauties, with the force of its reasonings, the power of its language, and the splendour of its imagery."

"Once more: such an individual may proceed clearly and strikingly to display the contents of the Sacred Volume to others."

"But I come now, secondly, to inquire what is that knowledge and use of scripture of which the Holy Ghost must be considered as the exclusive author."

"In the first place: it is by the Holy Spirit we are led to make a personal application of the holy scripture to our own case.—The individuals whom we have been hitherto contemplating, may become, as we have seen, in a measure acquainted with the contents of the scriptures. But, then, they know them rather for others than themselves. The truths of that gospel, which is 'the power of God unto salvation in them that believe,' instead of entering their minds, lie uselessly on the surface. Nothing but the power of the Holy Spirit can carry the holy seed to its proper destination in the soul. 'Paul may plant, Apollos may water, but God giveth the increase.' Nothing can be more appalling than the deadness of the conscience, till the Spirit of the Lord thus quicken it into sensibility and life—nothing more delightful than its tenderness when this change is wrought. Then it is, that, with the jailer, the man thus visited of God exclaims, 'What must I do to be saved?' Then it is, that, with the disciples, he asks, 'Is it I?' Am I the guilty man described in the gospel, and for whom the Great Shepherd lived and died? Then it is, that, however indifferent before, he exclaims with Job, when admitted to personal intercourse with God, 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee, and I abhor myself, and repent in dust and ashes.'

"2. It is the Spirit of God alone who endears the promises of scripture to the heart."

"In the third place: It is the Holy Spirit alone who brings the word of God effectually to bear upon the temper and conduct.—It is possible, as we have stated, without any special influence of the Holy Spirit, to admit the truth of scripture. But without His aid, we cannot obey the scripture. It is the language of God himself, 'I will put my Spirit within thee, and cause thee to obey my statutes.' 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' Man, till brought un-

der this new dominion, is always represented as a captive of Satan—the world as his prison—and his lusts and appetites as the chains of his terrible bondage. But it is said, 'where the Spirit of the Lord is, there is liberty.' As soon as this new influence is felt on the soul, our chains begin to drop from us. Like the apostle, in the dungeon, we find that some powerful hand is at work for our deliverance. Some angry temper is gradually quieted, some lust is quenched, some passion is bridled. Our powers are gradually enlarged; until at length, loosened from the bands which held us so long and so disgracefully, we 'walk abroad in all the glorious liberty of the children of God.'"

"With a reference to the influence of the Holy Spirit on the character and conduct."

"It is intended to examine,

"I. What useful or attractive qualities a man may possess by nature.

"II. What are the qualities which the Spirit of God alone can impart to him."

"In the first place, then, he may, without the special influence of the Holy Spirit be an honest man.—He may wish to rob no man of his earthly rights. He may scorn and detest a lie. He may, if poor, refuse to eke out his scanty pittance by depredation upon the property of others. He may, if a tradesman, hold false weights, and measures, and the thousand shifts and evasions too common in the traffic of the world, in utter abhorrence. He may thus act and feel, and yet be a stranger to the sanctifying influence of the Holy Spirit. For he may possess all these qualities, in common with the heathen who never heard of the true God; or with the multitudes who, having heard of Him, neglect or despise Him. He may have all these qualities without the smallest sense of his own sinfulness, and of his need of a Saviour: or the slightest value for the word of God, for his church, his Sabbath, or his sacraments—without offering a single supplication for mercy, or a single tribute of praise and gratitude to the God and Saviour of a guilty world.

"In the next place, a man may be mild and gentle in his temper, without the sanctifying influence of the Holy Spirit. Nothing indeed can be more obvious, than that such a temper may prevail in the man, without the operation of any principle whatever. Individuals notorious for the absence of piety and for an addiction to gross immoralities, have been thus gifted. Whole nations have been discovered, remarkable at once for the absence of religion and the gentleness of their demeanour."

"In the third place, great benevolence or kindness may exist in the mind without the sanctifying influence of the Holy Spirit.—In some cases, it will at once be admitted that this feeling of kindness and tenderness is merely instinctive, and therefore independent of all principle; as, for example, in the case of a parent to a child. In other cases, it is little more than enlarged self-love—a love of others for our own sake. And this is certain, that it is frequently found in minds wholly destitute of the love of God and of our gracious Redeemer."

"In the fourth place, a man may be the ardent lover of his country, or of the public good, without the sanctifying influence of the Holy Spirit.—I name this quality on account of the high value attached to it in society. But surely nothing can be more obvious than that a man may thus live for the glory of his country; may sacrifice his life on the altar of her liberties; may, at the foot of the throne, gloriously assert the rights of the people against a tyrant, or discharge the less popular, and therefore more difficult, duty of maintaining the rights of a sovereign against a deluded and murmuring people; —he may do all this, and yet be without genuine religion."

"In the fifth place, a man may possess much merely formal religion, without the sanctifying influences of the Holy Spirit. Many of the Jews, for instance, thus sacrificed the substance of religion to its mere forms, the 'spirit' to the 'letter.' The profligate Herod even 'heard John gladly,' and was willing to 'do many things,' although not to make the great sacrifice which God required. And such characters are by no means rare in society. Sometimes their religion is purely mechanical; the result of early custom, or example, or accident. Sometimes it is nothing better than the homage of hypocrisy to the world around them. Sometimes, especially what may be called public and congregational religion, is mere sympathy with the feelings and affections of others, attachment to a particular minister, the love of excitement, the taste for eloquence, or fine reasoning, or profound speculation."

"We are to consider, secondly, for what qualities we must be indebted to the Spirit of God alone.

"In the first place, those very qualities which may exist independently of the sanctifying influence of the Spirit of God will, without it, be defective in their motive and character.

"Take, for example, one of the most valuable of those qualities we have already named, as sometimes discovering itself in the character of a mere man of the world; I mean benevolence, or a disposition of kindness to others. To what does it amount in the bosom of such an individual? It has no right principle, no

pure motive, no fixed rule, no adequate object. It is liable to bend to interest, to be wearied by use or disappointment, and to be warped or extinguished by passion. It regards the bodies, but neglects the souls of our suffering fellow creatures. It supplies some of their wants, but is little occupied with the cure of those moral evils which are the grand source of their misery. It labours perhaps to nourish the perishing tenement of clay, in which the immortal spirit dwells, and blindly leaves that very spirit under the influence of that ignorance and those unsanctified lusts and passions which shut men out from the kingdom of God, and prepare them for the society of the devil and his angels."

"But, secondly, some qualities can have no existence in the mind except by the saving influence of the Holy Spirit."—"There exists not, in the soul unvisited by the Holy Spirit, any really spiritual and heavenly affections, any desire to turn to God—the God of holiness and purity; to seek after him who is the Father, the Governor, the Saviour, the Sanctifier, the Judge of the world. It is the exclusive office of the Holy Spirit first to kindle these desires in the soul; and, when kindled, to lead us on to a course of action corresponding with them. Without this sacred influence, we have neither the will nor the power to turn to God, and to yield ourselves to his service. In the language of our church, 'we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will.'"

"In bringing these observations to a close ... let me guard you against any such abuse of the subject we have been considering, as to conceive that because certain moral or benevolent dispositions and practices are not necessarily the fruits of the Spirit; therefore a man under the influence of the Holy Spirit may want these qualities.—Consider, my Christian brethren, amongst a multitude of other passages, the language of the text; 'the fruit of the Spirit is in all goodness, and righteousness, and truth.' Wherever, therefore, the Holy Ghost is in possession of the heart, as infallibly as the effect will follow the cause, will these dispositions, and the acts which flow from them, display themselves in the temper and life."

"In the last place, let me add, that the proper use of the preceding observations is evidently this, to set yourselves to the task of earnest and devout supplication to God for the sanctifying influence of his Spirit on your own souls, and that of all in whom you are interested."

Reviews.

REVIEW OF THE LIFE OF THE REV. THOMAS SCOTT, D. D.

(*Concluded from p.* 127.)

We come now to the period of Mr. Scott's acceptance of the living of Aston Sandford: an event which finally removed him from the tumult and bustle of London, to the retirement of a country life.

On the death of Mr. Madan, who had alone borne the title of Chaplain at the Lock, Mr. De Coetlogon and Mr. Scott were appointed joint chaplains, instead of evening and morning preachers. Mr. Scott was, on some accounts, into which it is unnecessary to enter, dissatisfied with this arrangement: and the living of Aston Sandford, which was in the gift of a friend, being offered to him, he readily accepted it. About this period, it was resolved at the Lock that there should be only one chaplain: party-spirit seems, as usual, to have been busily at work on the occasion: to save appearances, both the chaplains were consequently discharged, and on the 25th March, 1800, Mr. Scott was re-elected.

This new engagement, however, did not decide him for a continued residence in London. On the contrary, after due consideration, he determined to resign the situation as soon as it could be transferred into the hands of an approved successor.

We hear much of the vast opulence of the clergy; and some radicals argue as if a gown were little

else than a cloak to cover an enormous income. Mr. Scott certainly was not obnoxious to this charge: so straitened were his circumstances, after he was in possession of his living, that without the generosity of friends he must have been subjected to most serious and painful inconvenience. It deserves to be recorded, that the assistance which he received from one family arose from the kind attention which he had shown to a poor person under heavy affliction: and he states the fact as a remarkable illustration of the text, *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.*

"During the whole time," observes Mr. Scott, "that I was at the Lock, and indeed for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, 'A penny saved is a penny gained,' be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This, at least, is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the 'golden days,' when the income of the chapel was three times as great.

"When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow: but, by a concurrence of circumstances, the single year that I continued in that situation was peculiarly productive, both to the Hospital and the Asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

"I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and against much opposition, to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel—bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct which I deemed incumbent on me: and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterwards allowed, would have been highly detrimental.'" pp. 366, 367.

The village of Aston-Sandford, to which he removed in the spring of 1803, is one of the smallest in the kingdom. It consists of the parsonage, which Mr. Scott recently rebuilt, of two farm-houses and a few labourers' cottages; the population being about seventy persons, young and old; without alehouse, shop, or mechanick of any kind: a singular field of labour, it may be thought, for a man of his activity and powers! There was, however, some opportunity for usefulness; and the leisure which he possessed, by his exemption from parochial duties, was employed to valuable purposes.

In addition to his publications during this period, including the collection of his theological works in five volumes octavo, he here commenced, and for seven years carried forward an undertaking of great importance and utility--the instruction of the persons preparing to go out as Missionaries from the Church Missionary Society. This employment, in the year 1814, from the declining state of his health, and other causes, he was induced to give up.

"The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority were Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publickly testified by them, as they successively took leave of the society to

repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterwards kept up with him.

"The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, the Hebrew prophets, and the Koran (Arabic), all in the originals."—pp. 374, 375.

We cannot but pause for one moment to notice the extraordinary energy of a man, who, at the age of more than threescore years, could begin learning Arabic and Susoo. It is an instance of resolution seldom to be paralleled; and especially when we bear in mind the high motives by which he was actuated: his object was not to acquire literary distinctions, but simply and solely to do good.

Concerning the general effect of his ministerial labours at Aston, his biographer tells us—

"Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather indeed the state of the roads was such that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were 'converted from the error of their ways,' and 'brought forth fruits meet for repentance:' and a considerable body of evidently pious and well-instructed Christians were formed around him: though he had to lament, and did deeply lament over many even of his nearest neighbours, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighbourhood; an interest was excited in behalf of religious institutions; schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians 'to improve their talents' was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, 'his labour was not,' and could not be, 'in vain in the Lord.'" pp. 381, 382.

From the narrowness of his income, Mr. Scott must have generally found great difficulty to meet the various demands upon him. His publications had hitherto served rather to involve him in additional embarrassment than to increase his resources: but he confidently anticipated an effectual relief by the sale of his Commentary. "What I am to receive," he says, "with what my bookseller will owe me, will nearly cover all my debts; and it is high time that, on the one hand, my borrowed money should be paid off; and, on the other, that I should disembarrass myself of worldly cares, and set my house in order, that I may be ready when my summons comes." He found, however, on winding up his accounts, an alarming deficiency. Great quantities of his books, especially of the works in five volumes, which he supposed to have been sold, were still in the printer's warehouses; and, without more immediate and very considerable assistance, it seemed impossible for him to escape from his pressing difficulties. He appears to have been much affected by this unexpected discovery; and particularly "as he charged himself with actual though unconscious injustice, in disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma upon his character and profession." (p. 414.) The only plan to be adopted on this emergency was to state the case to a few friends, and, if possible, to procure a sale for those theological works which were now lying

as waste paper in the warehouse. This plan was followed, and the case was most promptly and most effectually answered. An individual alone, the Rev. C. Simeon, very soon forwarded to him nearly 600*l.* *as a present*, from some friends at Cambridge, besides a considerable sum for books, accompanied by a letter which must instantly have removed every feeling of anxiety from his mind. Many others readily came forward on the occasion, some of them resident in places where Mr. Scott was personally unknown. The demand for his books, as we remember to have heard at the time, was so great, that the binder could scarcely prepare them fast enough to meet it; and he was soon placed in easier circumstances than he had probably been at any former period of his life. It is really delightful to read this interesting narrative; and the use made of it by the venerable man to confirm his trust in the goodness and providence of God, is precisely that which every Christian would wish, under such circumstances, to perceive. It is mainly on this account, that we are desirous to let this venerable man speak for himself.

"You will doubtless," he writes to his biographer, "be astonished at the contents of this letter. The letter which I wrote to Mr. ——, for Mr. Simeon to see, from some circumstances seemed likely to produce me a few subscribers; and I expected little more. Had I received Mr. S.'s letter before I began issuing my circulars, I should have paused; but many were previously sent. I had only one hundred printed. . . . . I was low last week; but not so much about my affairs, as that I had written so fully to ——, who, I thought, would much censure me; and because I could not, on a review of many past years, but deeply condemn many things in myself. And, when I received Mr. Simeon's letter, and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us both, and all, out of distrust and unbelief. I have not been 'too disinterested,'" &c.

"To his second son, January 17, 1814: 'I have received in all from different quarters and from those of whom I had never heard the name . . . . quite enough to pay all my debts: and, as I have reason to think, that most, if not all, the copies of the works will be disposed of, I now have all and abound; except that I want more thankfulness to God and man. I have even declined some offers made me . . . . . I hope mine will be considered as an adjudged case, to encourage faith in God's providence, in those who are employed in his work.'

"To myself, again, February 14, 1814: 'I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S... Since then, money has been sent me, with the most cordial respectful letters, from persons of whom I never heard; among the rest, 20*l.* from a Quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve him by the day, and trust him by the day: never flinch a service because nothing is paid for it: and when you want it in reality, you or yours, he will pay it. David Brown did much *gratis* in India: the East India Company raised a monument for the old bachelor Swartz; but they made provision for Mr. B.'s large family! . . . .

"'Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated, that I had all and abounded, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received 115*l.* as a present! I have had 350*l.* from Bristol, where I thought my rudeness had given offence; besides orders for a hundred copies of the works!'"

"Another letter to my brother, ten days afterwards, states that Mr. Cooke had remitted 200*l.* more from Bristol! and my father adds in a postscript—

"'February 25, 1814. I have received at least 2000*l.* as presents in little more than two months, besides the sale of books! You see how easily God can provide. Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed. You cannot do a better service to the world, than by bequeathing to it a well educated family. Let this be your care; the rest will be the Lord's.'" pp. 418—420.

So practical was his principle of trust in God! so unreservedly did he act upon it, and so abundantly was it blessed!

During his remaining years, he was, on account of increasing infirmities, confined to the immediate neighbourhood of his home, and almost entirely to his own village. Still, however, the powers of his mind retained all their vigour; and he never ceased to employ his pen till that period arrived, when he could work no longer.

The letters which he wrote in the interval, previously to his last illness, form a considerable part of the 15th chapter. It might be sufficient to say of them, they are of the same character with those which appear in the former part of the volume: there is the same deep seriousness of mind, the same unremitted attention to objects of the highest importance, the same holy confidence in the promises of God, the same kindness of disposition, which we have previously witnessed. He seemed to live merely to do good; and was anxious only, that when his Lord should come, he should find him "so doing." The great principles by which he was actuated, were the same which had so long and so happily influenced his mind; but we feel, on perusing these pages, as if our later intercourse with this good man was yet more interesting than that which had gone before, and as if the nearer he approached to his everlasting home, the more affectionate were his regards, and the more elevating and attractive were his observations.

During the period embraced in this chapter, Mr. Scott was chiefly occupied in revising his Bible, with the view to a new edition; and in preparing a Concordance. Of the zeal with which, under all his infirmities, he still continued his labours, some notion may be formed from his own brief statements.

"'December 10, 1818. Preparing copy, five sheets (forty quarto pages) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. I never studied each day more hours than I now do."

"'February 18, 1819. Never was a manufactory more full of constant employment, than our house: five proofs a week to correct, and as many sheets of copy to prepare: and, alas! Mr. —— seems to stand his part, as to health, worse than I do. The first volume is nearly finished, and I hope much improved: yet I feel more and more dissatisfied, as discerning more and more the defects. What I have lately been finishing off, as to the Concordance, is fully approved: but I can do so little now, that I fear it will never be finished.....

"'So I have lived to enter on my seventy-third year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy: but I am free from great and sharp suffering. Pray for me, that I may be patient and ready.'"

"'April 23, 1819. Nearly a week I was so far confined to my bed as to do nothing. Two Sundays I was disabled from preaching: and last Sunday, with great difficulty, I performed one service. I have also recovered hitherto very slowly, and am continually harassed by sickness; so that I neither have appetite for food, nor take any without fear of very uneasy consequences. Yet, I have gradually been restored to my usual ability of studying, and fill up my hours nearly as before; but with increasing debility and weariness. This, indeed, must be expected in my seventy-third year, and I would not complain; for surely goodness and mercy have followed me all my days....But, besides sickness, my employments are a more full excuse for not writing letters, than most have;—four or five proof sheets every week: on an average, each costs one or other of us six hours revising: this besides preparing an equal quantity of copy, and other engagements. One in Psalms, that arrived last night, has taken me up already almost four hours, and will take up others of us above three hours more. But it is a good and even pleasant

employment, and I rejoice in it.' "—pp. 467, 468.

The Concordance he lived not to finish. After years of labour and considerable expense, he finally relinquished it, with the view of attending to matters which appeared to him, in the decline of life, of supeperior importance. A few months, it seems, might have completed the undertaking; but he deliberately determined, in this respect, to take his labour for his pains: and Cruden, with all his deficiencies—most valuable certainly notwithstanding them all—must, for the present, be the great work of appeal as to scriptural references. We are happy, however, to learn, that the projected work, although left incomplete by Mr. Scott, is not likely to be abandoned: his son informs us, that a topical index to his father's Commentary, upon a plan approved by himself, is in a course of preparation; and that his whole mass of papers (a very large one) pertaining to the Concordance, is in the hands of the person best qualified to turn them to account, if that should be judged practicable and expedient.

We have thus far seen this good man gradually advancing in his Christian course, and, as he increased in knowledge and experience, manifesting more abundantly the grace of God that was in him, and becoming more and more meet for the inheritance of the saints in light. The 16th chapter details to us the account of his last illness and death; and if in any case we may apply to the dying Christian those familiar lines of Watts, which compare his departure to the setting of the sun, we think that an instance will seldom be found in which they are more appropriate than the present.

"As he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array."

The narrative of this chapter is derived partly from information communicated by those who were in constant habits of intercourse with Mr. Scott, and partly from the very excellent sermons preached on the occasion of his death by his old and valued friend, the Rev. Daniel Wilson.

We gather from these sources of intelligence, that the event which was to terminate his earthly course had long been anticipated; and that he viewed its approach with calmness and tranquillity. He preached more than once, with an evident reference to himself, from the words of St. Peter, *Knowing that I must shortly put off this tabernacle;* and expressed in private, his persuasion, that nature was giving way, and his wish, if such were God's will, to be *at home.* As his infirmities increased, he became the more earnest in prayer that God would support him in his sufferings; and that he might not, as life wore away, say or do any thing that should dishonour his holy profession.

The last sermon he preached was delivered on Sunday, March 4, 1821, from the text, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* In the evening he expounded a passage of Scripture as usual to several of his parishioners at the rectory. The subject of that night was the parable of the Pharisee and the Publican; and he applied to himself in a very affecting manner the prayer of the penitent Publican, *God be merciful to me a sinner.*

We cannot pass over this little incident without reminding both ourselves and our readers of the time and the place, in which this expression of humility occurred. It was not in a crowded and popular congregation, where some lurking worldly motive might tempt a man to use sentiments of self-abasement which he did not feel; it was

not the language of contrition, however sincere, on the part of a young convert, who had hitherto done nothing in the church of Christ: it was the prayer of one who, for a period of nearly fifty years, had given himself, with all his powers, to the work of the ministry; of perhaps the first Biblical scholar of his time; of a man who, both by his preaching, his example, his writings, his encouragement of every great project for the conversion of the heathen world, and his unwearied and indefatigable labours in every department of the Christian ministry, had done more to adorn the gospel which he taught, than almost any man of the age. It was in a retired nook of the kingdom, in the humble parsonage of a sequestered parish, which could number of all classes but seventy souls,—among a few simple people, who had met to receive from him the plainest instruction,—a little assembly, at which all that is great and aspiring in the land would have looked down with contempt; it was under circumstances like these, and we can conceive none more likely to call forth the genuine feelings of his heart, that this venerable minister, whose works were read with delight in distant regions of the earth, could apply to himself the exclamation of the penitent, *God be merciful to me a sinner!* What a picture is this of Christian humility! What a beautiful exemplification of that lowly temper which should distinguish the minister of Christ, even in the season of his most successful exertions!

From this period he began to be so much indisposed as to excite the serious apprehensions of those around him; and we find them communicating to such members of his family as were at a distance, almost daily intelligence of his state. The nature of his complaint assisted in bringing on at intervals considerable depression of spirits; but still his prevailing desire was to depart, in the confidence that he should be with Christ. On account of his deafness, he had contracted the habit of expressing audibly whatever passed in his mind, almost without being aware of it: and the train of his thoughts, it appears, was of a striking and most edifying kind. "Oh what a comfort it is," observed one of his servants, "that my master thinks so aloud!" With occasional depression of spirits—for where there is great faith, it will often be severely tried—there was such a view of the emptiness of all earthly things, such a longing for the things of heaven, such a submission to the will of God, such self-abasement, humility, and heavenly-mindedness, as must have refreshed and delighted every Christian heart. At times he expressed considerable apprehension of the pangs of death itself: but such was the merciful appointment of Providence, that the concluding scene was calm and peaceful; not a groan, not a sigh escaped him; the "weary wheels of life at last stood still," and the separation of the immortal spirit from its earthly tabernacle was perceived only by his gently and quietly ceasing to breathe.

Thus, observes one of his family,

"All that he has taught and done is now sealed by his dying testimony, and his dying example. No blot can now come upon it from him; which was so long and so much the object of his prayers. Blessed be God! more heavenly dispositions, surely, could not be exhibited than prevailed in him throughout his illness—even when he walked in darkness. Not one of all his fears has been realized: indeed, they all vanished away one by one. The last which he expressed was, on Friday, of the agony of death: but where was the agony to him? Peace, peace, perfect peace! All our hopes have been exceeded. The close has been a cordial to us all: and how substantial the comfort! The constant prevalence of such tempers, under the most trying of circumstances,—how much superior an

evidence is this, to any degree of confidence unsupported by even a like measure of meetness for the inheritance of the saints in light!—He was pouring out his blessings and prayers for the dear children to a very late period; particularly on Saturday night (though so very ill), when reminded that it was Jane's birthday.'"—p. 526.

We cannot prevail upon ourselves to omit the following striking testimonies of the love and veneration in which he was held by those that had the best opportunities of appreciating his worth.

"It is not easy to describe the deep grief of his people, when the mournful event was made known in the village and neighbourhood. 'Our friend is gone!' 'We have lost our friend!' were the lamentations of the poor on every side. Even the most stupid and thoughtless of his parishioners were roused to feeling on this occasion. Numbers of the parish and neighbourhood came to take a last look, and stood by the corpse overwhelmed with grief,—many of whom had paid little attention to his instructions while living."—pp. 529, 530.

"The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others who 'esteemed him highly in love for his work's sake,'—some of them coming from a very considerable distance,—began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by sixteen clergymen; while thirty or forty respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room. In the absence of the Rev. J. H. Barber (the present rector), who had been disappointed of arriving in time, the funeral service was read by the Rev. S. B. Mathews, curate of Stone. The Rev. John Hill, vice-principal of St. Edmund's Hall, Oxford, addressed the congregation, previously to the interment, from the words of dying Jacob, 'I have waited for thy salvation, O Lord!' and the very appropriate hymn was sung, beginning,

'In vain my fancy strives to paint
The moment after death,' &c.

"Mr. Wilson's funeral sermon was preached on the Friday following. It was our intention, and very much our wish, that it should have been delivered from the same pulpit, whence the venerated servant of Christ who gave occasion to it had, for eighteen years, 'declared the whole counsel of God:' but it was foreseen that the little church of Aston would be utterly inadequate to receive the numbers who would desire to be present. The neighbouring church of Haddenham therefore, which had been kindly offered, was thankfully, though, at the same time, somewhat reluctantly, accepted for the service. The event showed the necessity of making the exchange, for even that large building was not sufficient to accommodate the crowds who assembled. The appearance of the congregation, in which a large proportion of all ranks had provided themselves with mourning, evinced how highly my dear father was esteemed in the neighbourhood, though his infirmities and engagements had conspired for a long time past to confine him within the limits of his own village." pp. 531, 532.

The concise account which we have here given of the last hours of this excellent man, will appear, to those who are acquainted with the work under review, meagre and unsatisfactory. We must however be contented, in these pages, with a general statement: it is impossible without great injustice to the subject, and to the editor of these memoirs, to attempt any thing further. The particular and very interesting details which occupy the following forty pages, would lose a great part of their effect, if compressed within the limits which we could afford to them. We must therefore decline the task; and shall feel it as an additional motive, if we can hope in this way to prevail upon our readers to have recourse to the work itself. They will then see, not only that we have stood clear of exaggeration, but that it is impossible, by a brief and general view of the case, to afford an adequate impression of its most interesting realities.

In the two concluding chapters, we are furnished with a view of Mr. Scott's character, habits, &c. and an account of his various writings. These chapters are drawn up in a very able

manner, and add in no small degree to the value of the publication.

The testimony borne to Mr. Scott's character by many competent witnesses, and among these by Mr. H. Thornton, Mr. Pearson, and Mr. Wilberforce, would naturally suggest the inquiry, What were his faults? Was he so perfectly free from the ordinary infirmities of human nature, as to be above the reach of animadversion? Was there nothing in his disposition or character, which a Christian would wish to be otherwise? Far different, certainly, was his own impression, when, in closing his ministerial labours, he applied to himself that pathetick exclamation, *God be merciful to me a sinner!* And although it does not become a son to dwell upon the faults of a parent, yet it is evidently no part of his design to hide any defects of character, or to represent him in any other view than truth and justice demand.

"His failings," as we are informed by Mr. Wilson, "lay on the side of roughness of temper, pride of intellect, and confidence in his own powers;" and doubtless, in the conflict which he so long maintained with the corruptions of his own heart, the natural dispositions would sometimes break forth.

"But," we are told upon the same authority, "from the time when he first obeyed with his whole heart the truth of the Gospel, he set himself to struggle against these and all other evil tendencies, to study self-control, to aim at those graces which are most difficult to nature, and to employ all the motives of the Gospel to assist him in the contest; and he gradually so increased in habitual mildness, humility, and tenderness for others, as to become no less exemplary for these virtues, than he had long been for the opposite qualities of religious courage, firmness, and determination. He used to observe, that it was no excuse for a man to allege, that this or that holy temper was not his turn; for every grace ought to be, and must be, the turn of every sincere Christian. I can most truly say, that during an acquaintance of about twenty-five years, which gradually matured, on my part, into a filial affection, I scarcely ever saw an instance of more evident growth in real obedience, real love to God and man, real victory over natural infirmities; in a word, real Christian holiness. In the concluding years of his life, he was, as it appeared to me, obviously ripening for heaven. He had fought a good fight, he had finished his course, he had kept the faith; so that at last his genuine humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around him, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave little more to be done, but for the stroke of death to bring him to his grave in a full age, like as a shock of corn cometh in its season!" pp. 587, 588.

We shall not lengthen out this already extended article by any minute examination of Mr. Scott's works. They are before the publick, and the very extensive sale of some of them shows the estimation in which they are widely held. The characteristick excellencies of his writings, as Mr. Wilson observes, are a calm, argumentative tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of sound, comprehensive, adequate views of Christianity; such as go to form the really solid divine. His motto may be conceived to have been, "*Knowing that I am set for the defence of the Gospel.*"

The justice of this statement would be admitted, with certain unimportant limitations, by many who did not exactly concur with him in all his views upon subjects of doctrine. His principles, as the readers of his "Force of Truth" must soon discover, were Calvinistick; and, during the whole time which intervened from the date of that publication to the last hour of his life, he continued to entertain the same opinions.

His own declarations on these points, in the "Force of Truth," are to the following purport:—

"However, I would observe, that though I assuredly believe these doctrines, as far as here expressed; (for I am not willing to trace them any higher, by reasonings or consequences, into the unrevealed things of God;) and though I exceedingly need

them in my view of religion, both for my own consolation, and security against the consequences of my own deceitful heart, an ensnaring world, and a subtle tempter; as also for the due exercise of my pastoral office; yet I would not be understood to place the acknowledgment of them upon a level with the belief of the doctrines that have before been spoken of. I can readily conceive the character of an humble, pious, spiritual Christian, who either is an utter stranger to these Calvinistical doctrines, or, through misapprehension or fear of abuse, cannot receive them. But I own, that I find a difficulty in conceiving an humble, pious, spiritual Christian, who is a stranger to his own utterly lost condition, to the deceitfulness and depravity of his heart, to the natural alienation of his affections from God, and to the defilements of his best duties; who trusts, either in whole or in part, allowedly, to any thing, for pardon and justification, but the blood and righteousness of a crucified Saviour, who is God manifested in the flesh; or who expects to be made meet for the inheritance of the saints in light, in any other way than by being born again, new created, converted, and sanctified by the Divine power of the Holy Ghost.

"As to men of another spirit, who appear sincere, humble, and willing to be taught of God, in their inquiry after truth, but do not entirely agree with what has been laid down as my view of the truth, I would only wish them to observe the distinction established between some and others of these doctrines. Such persons do not, I dare say, materially differ from that which has been mentioned as necessary to salvation; and therefore, as I allow that they may have been in the main taught of God, so I only require the same allowance; and that it may be supposed that the same God who, according to his promise, hath led both, as far as needful to salvation, in the same way, has in other things left us to differ, for the mutual exercise of candour and forbearance, till that time when we shall know even as we are known.

"As to the grand doctrines of the Gospel, which I have endeavoured to mark out as necessary to salvation, they are neither so uncertain nor so difficult as men would persuade us: their uncertainty and difficulty arise wholly from our pride, prejudice, love of sin, and inattentive ignorance of our own hearts. There is really much difficulty in bringing vain man to cease from leaning to his own understanding; and in prevailing with him to trust in the Lord with all his heart, and to be willing, in the humble posture of a little child, to be taught of God. Nothing but a deep conviction of guilt, a fear of wrath, and a sense of our lost condition by nature and practice, can bring our minds into this submissive frame; but this being effected, the difficulty is over, and the way of salvation is so plain, that the wayfaring men, though fools, shall not err therein. As to the other doctrines, which I believe myself, though they seem plain enough to me, I desire not to proselyte others to them, but am willing to leave them as matters in which fallible men may differ without danger."

The publication of this "Life" will not have been without service, if it should only tend to convince a minister of Christ how much may be done by a right use of his talents, even in a situation of comparative obscurity, for the cause of truth. Mr. Scott had to struggle with pecuniary difficulties, almost through the whole course of his ministry: he had apparently as little leisure as any other clergyman who is engaged in publick and official duties: his health was so infirm, that Cowper thought even bishopricks would stand vacant if the condition of accepting them were to entail the personal afflictions and troubles by which he was assailed: he had no advantages of education; no benefit from family connexions; and had he lived to the age of Methuselah, the dispensers of preferment would have passed him by. Yet under all these discouraging circum-

stances, how much was he enabled, by the Divine blessing upon his abundant labours, to effect for the glory of God and the benefit of mankind. To say that he has acquired a name, which will be remembered in distant generations and in remote quarters of the globe, would sound like an appeal to worldly motives: the point, to which we would advert, is the benefit which his works will convey to thousands and tens of thousands, who never beheld his face in the flesh. "Posthumous reputation!" he exclaimed in his last illness; "the veriest bubble with which the devil ever deluded a wretched mortal. But, posthumous *usefulness*—in that there is indeed something. That was what Moses desired, and Joshua and David and the Prophets; the Apostles also, Peter and Paul and John; and most of all, the Lord Jesus Christ." (p. 522.) We do not imagine that every minister in humble life possesses the same mental powers and qualifications with this great man, even when animated by the same principle of Christian piety: but his example is instructive and encouraging; it tells them that obscurity of situation is no bar to real usefulness; and so far as circumstances will allow, it says to every one of them, "Go thou and do likewise."

We cannot close our observations without once more expressing the gratification which we have felt in the perusal of this edifying and most interesting volume. Seldom does it happen that a biographer has such valuable materials; and we know not in what way they could be more judiciously or more usefully employed."

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The preceding review of Scott's life, extracted from the Christian Observer, has been considerably abridged by us; and yet it has occupied so many of our pages, that perhaps we ought not to devote to it any more. We cannot, however, persuade ourselves to dismiss the article, without a few additional observations.

We regard this book as one of the most important publications, in favour of the cause of evangelical truth, that has lately appeared. The many and well known writings of Doctor Scott, tell us what he *thought*, and how he *reasoned*—This book tells us *how he lived*. It gives us the best evidence that could possibly be given, of the proper, *practical efficacy*, of those doctrines of grace, those pure evangelical sentiments and views, which this excellent and eminent minister of Christ took so much pains to teach, defend and propagate. His life demonstrates that his doctrines were "doctrines according to godliness;" for, if his own testimony may be taken, he lived as he did, because he believed as he did: or rather, his belief was constantly putting him on efforts to live even better than he did; to be more holy in temper, heart and life, and to do more for the glory of God and the good of mankind, than he was ever able to effect. This, it is manifest, was in him the native, proper and powerful tendency of the sentiments which he held: and let it not be forgotten that among these sentiments, were those which are denominated Calvinistick.

The contravening evidence of this book will not easily be disposed of, by those who maintain that a man's opinions have no necessary influence on his life; or who endeavour to show that men whose religious creed has been the opposite of that of Dr. Scott, have been as good, and benevolent, and useful as he. We have here a practical contradiction of such a statement—We have here the case of a man who *tried* the system, contrary to that in which the greater part of his life was passed—who renounced the Socinian tenets, because he found them inconsistent with that state of heart and life which the gospel requires, and of which he was afterwards so bright an example.

Had Dr. Scott retained the sen-

timents with which he entered—and afterwards bitterly lamented that he did so enter—the gospel ministry, we question not that he would still have been a studious, diligent and active man. We question not that he would have discharged his official duties, according to his understanding of them, with a degree of fidelity; for he was, like the apostle Paul before his conversion, a man who always acted with firmness and zeal, according to his present views of what was right. And as he was eminently capable of improvement, had an insatiable thirst for knowledge, was steadily industrious, and had all that ambition and desire of distinction, which men of such notions as he then held often possess, there is little doubt that he would have been a man of note and of literary reputation. But all those things which had been gain to him, "he counted loss for Christ." He became, in as remarkable a manner as was almost ever witnessed, *a changed man*—The question is, whether he was not decisively and incontrovertibly a better man, for this change?—better than he ever would, or could have been, if he had not experienced it. Would he, but for this change, have exhibited *any thing* of that heavenly-mindedness, which breathes so warmly in his letters; and which appears to have been the animating principle that supported him amidst all his labours, privations, and various trials? Would he have done, in any way, a thousandth part of the good which, in consequence of this change, he actually did? Would he have assisted to found the British and Foreign Bible Society, and the Church Missionary Society; the beneficial effects of which have already been inestimable? Would he have been ready and forward to favour all missionary enterprises—to educate men for missions gratuitously, and by the most laborious personal services? Would he have done so much—we do not question but he would have done something—but would he have done *so much* as he did, for the relief of the poor, and for the alleviation of human misery in all its forms? Would he have contributed so liberally of his substance to all charitable purposes? Would he have possessed any measure of the zeal, which he so constantly manifested, for the salvation of immortal souls? Would he, amidst labours and discouragements almost overwhelming, have written a popular commentary on the whole sacred volume, accompanied with marginal references, the best ever made, and practical observations on every portion of the inspired text? To us it seems that there is but one answer that can be *fairly* given to these inquiries; and that it is an answer which must show unequivocally, the immeasurable superiority of the benign influence of orthodox sentiments, over those of an opposite character. Dr. Scott has written a book, well known to the publick by the title of "*The Force of Truth.*" In the volume before us, the argument there pressed is powerfully sustained and urged by *the force of example.* In the former work we find the theory, in the latter, its practical exemplification. Both, we observe, have received the affected sneers of Socinian writers—The truth is, the influence of these publications is *felt—Hinc illæ lacrymæ.*

We sincerely rejoice to see that this life of Dr. Scott is rapidly passing from one edition to another. We hope it will continue to do so, till every minister of the gospel in this country, and every private Christian who can afford to purchase a copy, shall have it in possession. It is entertaining, and instructive, and edifying, in a much higher degree than will easily be believed till it is read. We wave the purpose which we had formed of making more extracts than we

have already given, in hope that the most of our readers will soon have the whole volume in perusal.

LETTERS ON THE SACRAMENT OF THE LORD'S SUPPER: BY SAMUEL BAYARD, ESQ. *a ruling elder in the Presbyterian Congregation at Princeton, New Jersey.* 12mo. *pp.* 256. *W. W. Woodward, Philada.*

Divine revelation has received from laymen some of its best defences against the assaults of infidels, and some of the most lucid illustrations of its truths and eloquent enforcement of its precepts. We always rejoice, therefore, when we hear that a pious and well educated layman has written a book, on any important topick in the Christian system: and if the book be found, on the whole, to be good and useful, we think that it ought to receive considerably more indulgence, in regard to technical inaccuracies and minor faults, than if it had come from the pen of a clergyman, whose professional studies and pursuits might reasonably be expected to preserve him from such blemishes. These remarks are now made, because we think them very applicable to the book before us. It is, in our judgment, a book which is not only calculated to make the reader think favourably of the writer, but one that may be, and we trust will be read, with great personal benefit, by all who peruse it. Take it altogether—and we mean that it peculiarly needs to be so taken—and it is calculated to promote the spiritual edification of professors of religion, of the most established standing in the Christian church. It is calculated to warm their hearts, to enliven their devotional feelings, and to give them a deep and tender sense of their obligations. To those for whom it was immediately and specially intended—to such as are unduly fearful of approaching the Lord's table, and to all young communicants—it is fitted to be still more useful. They will, we should suppose, be hardly able to read it without sensible and lasting benefit. To their perusal we cordially recommend it.

Yet this book is not without considerable imperfections, and what we esteem some manifest, though not very important errors. As it is written in the epistolary form, and purports to be addressed to a friend, who had requested the author's advice and assistance, we are not disposed to object seriously to a want of closeness and continuity in the reasoning; especially as the points discussed are ultimately pretty well illustrated and established;—nor to the style, which, though it ought to be familiar, ought not to be, as it sometimes is, quite loose and almost inaccurate. By these blemishes, however, the design of the writer is probably but little, if it be at all injured. We thought, when we had read a good part of the book, that the author would be found to have said more than enough, to remove scruples; and too little, to guard against a rash or unwarrantable participation of the supper of our Lord. But before we had finished the volume, we were pretty well satisfied in this particular. Yet it is an imperfection, when a work is not guarded, as much as it might easily be, in its whole progress. It is, also, at least a critical imperfection, that the work does not end, when the subject professedly discussed seems to be ended. We found the additional matter, however, so good, that we were not disposed to wish that it had been left out.

In pointing out some of the things which we consider as errors, we first mention the application of the text, Acts ii. 46, (in letter 7th, page 37,) to the sacrament of the supper—The "breaking of bread from house to house" mentioned in that text, we think obviously applicable only to common meals. Probably the author had his eye, in the first instance, on the phrase "breaking of bread" in the 42d verse of the same chapter; which we rather believe has a reference to

a sacramental administration—although Doddridge, in an excellent note on the passage, supposes even this to be very questionable, if not improbable.

In page 38, the author, referring in the margin to Chatlain as his authority, mentions, with apparent approbation, a practice among early Christians, of "taking away a small part of the elementary bread that had been consecrated, to be used in cases of exposure to extreme suffering, and when about to suffer martyrdom in their Master's cause." Such a practice we think wholly unwarranted by scripture, and highly superstitious.

At page 78, our author says—"You see that blasphemy against the Holy Ghost is the *only* sin that has been declared to be beyond the reach of pardon; and that this offence could only be committed prior to the cessation of miracles."—From the conclusion stated at the close of this sentence, we very seriously dissent. We know that the opinion expressed is not altogether novel; but it is in opposition to the sentiments of the best commentators and divines. There is no need, for the relief of tender consciences, to have recourse to the supposition that "the sin unto death" cannot be committed since the cessation of miracles. Abundant guards may be, and have been provided, to preserve despondent minds from injury, by a perversion of the terrifick texts which relate to this subject. But we think that as the representation is not true that it is impossible that this sin should now be committed, so that such a representation may be practically dangerous.

In page 196, we find the following sentence—"A second rule for professing Christians is, that they should cautiously indulge in amusements,—or pleasures,—allowed to be innocent, the direct *tendency* of which is to excite passions or desires, of a dangerous, or unlawful nature."—On this we remark, that any amusements or pleasures, the *direct tendency* of which is to excite passions or desires of a dangerous or unlawful nature, cannot be innocent, and therefore ought never to be allowed or represented to be so. Their *direct tendency* gives them their proper character, so that if that be bad, the amusements themselves are bad, and ought therefore to be wholly renounced and avoided.

In pages 214 and 215, the author appears to us to accredit very unduly the Warburtonian theory, that the whole Mosaick economy is "a system of present rewards and punishments, having no reference to the retributions of eternity. Its threats and promises—its blessings and punishments—are all temporal." And this representation is closed with a quotation from 2 Peter i. 19, which is only partially, if at all applicable to the point for the illustration of which it is alleged.

We have pointed out these errors, or what we esteem such, in hopes that if a second edition of the work shall be called for, the author may be induced carefully to revise the whole. So good a book as we consider this to be, ought to be rendered as perfect as the author can make it. As a specimen of his manner of writing, we give the conclusion of the last letter—

"And now my friend, in the review of this whole subject, what are the conclusions we ought to draw?—That to know God,—to believe in his Son, our Lord,—to do what *he* has commanded,—to hope and trust in him, and follow his example;—these are at once our duty, our privilege, and our recompense. And how many motives unite to confirm our allegiance to our heavenly Sovereign. The horrors of sin,—the vanity of the world,—the emptiness of pleasure,—the disgrace,—the weight, and pain of that yoke, which the world imposes on its votaries.—And on the other hand, the loveliness,—the pleasures, and advantages of true piety.—'The peace of God, which passeth all understanding,"—the harmony of our affections,—the repose of conscience,—the consolations of grace,—the delightful prospects beyond the grave,—the promise of endless glory,—the opening gates of heaven,—the splendours of the new Jerusalem,—its treasures, and its joys;—the everlasting presence of God himself,—the society of angels,—and

a re-union with those friends whom on earth we have loved most dearly.

"Are not these motives that should animate our devotion, increase our faith, and make us willing, at any moment, 'to depart, and be with Christ, which is far better.'

"Were the Christian religion nothing but the child of human invention; still, its doctrines and its hopes are so rational and consoling, that they would be incomparably preferable to every system which infidelity ever conceived, or human ingenuity devised.

"Were Christianity but a waking *dream*, —it is so pleasing a dream, that reasonable beings would prefer indulging it, infinitely rather than to embracing the 'sober certainty' of annihilation.

"We should say with the first of Roman Orators, 'Yes, if I am deceived in believing my soul to be immortal, I am agreeably deceived, and while I live, I wish no one to deprive me of an error, which now constitutes my chief happiness.'

"Were our faith always in lively exercise, how precious would the gospel appear, contrasted with all that this world could bestow. Is there any comparison between the two as the portion of the soul? On the one hand, heaven and immortality; on the other, the world and destruction.—On the one hand, pleasure without end,—happiness beyond our present comprehension,—on the other, the extinction of being, and of hope, in the grave.—On the one hand, God in all his majesty, his glory, and his grace,—on the other, exclusion from his presence, 'the blackness of darkness for ever;' and confinement in that prison of despair,—'where the worm dieth not, and the fire is not quenched.'

"Whenever, then, my Christian friend, you are summoned to the table of the Lord, endeavour to forget your cares, your trials, and your sorrows;—think rather on the short duration of the present life,—think of the grace which sustains your infirmities,—of the pardon of your sins, through the atoning death of Christ,—of the immense weight of glory that will be revealed in you hereafter,—of the crown of glory, —of the sceptre of righteousness,—and the kingdom you will inherit, in virtue of the promise, and through the infinite merits of the Son of God.

"Saviour of the world!—Author and Finisher of our Faith!—Behold us in mercy—impart to us thy grace, and when we meet around thy table, to commemorate thy death,—'let us feel the blessed assurance that our sins are forgiven.'

"Send down THE COMFORTER into our hearts. Break every tie that binds us too strongly to the world. Triumph over every obstacle which opposes thy reign in our hearts.—Subdue our reluctant wills,—warm our cold hearts;—say to us, respectively, 'thy soul is mine,—it is the purchase of my blood,—I will cleanse it,—I will save it.'

"And may 'the God of peace that brought again from the dead, the LORD JESUS CHRIST, that great Shepherd of the sheep,—through the blood of the everlasting covenant; make us perfect in every good work, to do his will; working in us, that which is well pleasing in his sight.' 'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.'"

The last 36 pages of the volume contain "Sacramental hymns, selected and original." Of these, such as are taken from Watts and Cowper are, of course, excellent. But we do not think that the whole, taken together, though not destitute of merit, is as good as might have been selected. Of the original hymns, we give the following as a favourable specimen:—

"Ah! why do I hesitate—wherefore delay
To give myself wholly to JESUS, away;
Ah! why for a moment from *him*, would I rove,
When my heart and my treasure, and hopes are above?

"How uncertain is life! and how fading is health!
How transient are pleasures, and honours and wealth;
Then why such possessions as *these* should I prize,
And the solid delights of religion, despise.

"'Tis done—from this moment my soul I resign,
And resolve blessed JESUS to be *wholly* thine;
Discarding the world, with its treacherous charms,
I haste—dear Redeemer—I haste to thine arms.

"Didst thou suffer and die for offenders like me?
And shall *I* still continue a stranger to thee?
Ah! no—I'm resolved—I'll no longer delay
But give myself *wholly* to JESUS away."

Literary and Philosophical Intelligence.

The first part of a new self-interpreting Testament has just been published in England. In contains many thousand various readings, set under the received text in words at full length, so that the parallel passages and various translations may be seen at one view. Each book is preceded by introductory arguments, concerning its origin, occasion, and character —reconciling all seeming contradictions, and containing rules for the pronunciation of scripture proper names. This work is by the Rev. Mr. Platts.

A foreign chemist has discovered that corrosive sublimate when mixed with gelatine is innoxious, the former to the latter being as 1 to 12, in dry and 25 in fresh gelatine. Further researches on this subject, we think, may result in a compound useful in medicine and the arts.

M. Brandes has discovered that 2 parts by weight of *salep* dissolved in 192 parts of distilled water, to which is added 3 parts of calcined magnesia, become a permanent jelly, not subject to putrify, which is insoluble in water, fat oils, oil of turpentine, alcohol or a solution of caustic potash.—*Quere*, might not this singular new substance prove useful for covering the *ink-rollers* now almost universally used by printers instead of leathern balls.

Mr. Casiti, a traveller recently returned from Egypt, has brought several ancient manuscripts, among which are two in Greek and one in Greek and Egyptian. The first which is 16 feet 6 inches in length and 7 inches in breadth, contains a deed of sale drawn in Thebais on the 9th day of the month of Epiphi and in the 4th year of the reign of Cleopatra, and for her son Ptolemy Soter 2d, which corresponds to the 25th of July, of 113 years before our Saviour. A genuine document of such antiquity taken in connexion with other facts may throw some light on the history of that desolate country.

The discoveries of M. Champollion, jun. respecting Egyptian writing, daily afford new and important results both for history in general and in particular for determining the era of the monuments of Egypt and of the paintings which adorn them. We are informed that from the complete designs of the portico of Esné, it is found that the great Zodiac which is carved there is of the age of the Emperor Claudius. Thus the astronomical monument which begins with the sign of the Virgin, and which on this account was concluded to be anterior by 2000 years to the Zodiac of Denderah which commences with the sign of the Lion, can have preceded it at the most but by the durative of the reign of Claudius, which was only 14 years. Such discoveries must be gratifying to every Christian, and should make the infidel blush at his attempts to falsify the Mosaick account of the duration of the world.

We understand that Mr. Perkins, who formerly resided in this city, has invented a new steam engine, founded on a new property in steam, by which more than *seven-eighths* of the fuel and weight of the engine may be saved; he has constructed a small one with a cylinder of 2 inches in diameter and a stroke of twelve inches, which has the power of seven horses.

The number of students at the University of Berlin, the last summer, amounted to 1162, viz. 227 theologians, 411 jurists, 350 physicians, 174 students in philosophy; at Berlin, the number of students was 271; at Breslaw, 539; at Halle, 866; at Koningsburgh, 259; total, 3396 students; of which are 1043 theologians of the reformed church, and 193 Catholics; 1069 students of law; 624 physicians, and 468 students in philosophy.

It is said that there are not less than 2500 islands in the navigable waters between St. Regis on the St. Lawrence and Lake Superior, some of them contain from 10 to 100,000 acres of land.

New Publications.

Jahn's Biblical Archæology, translated from the Latin, with additions and corrections. By Thomas C. Upham, A.M. assistant teacher of Hebrew and Greek in the Theological Seminary, Andover, pp. 532, 8vo.

Sermons or Homilies, appointed to be used in the Churches in the time of Queen Elizabeth of famous Memory. To which is added a copious general Index. 8vo. 565.

The Entail, or the Lairds of Grippy. By the Author of Annals of the Parish, Sir Andrew Wylie, &c. 2 vols. 12mo. pp. 456.

Memoriale de Sainte Hélène. Journal of the private Life and Conversations of the Emperor Napoleon, at Saint Helena. By the Count de Las Cases. Part I.—2 vols. 12mo. pp. 516.

Cabinet of Curiosities, Natural, Artificial, and Historical, selected from the most authentic Records, Ancient and Modern. 2 vols. 12mo. pp. 752.

The Ruins of Pæstum; and other compositions in verse. Salem, Mass. 4to. pp. 128.

The Power of the Church distinguished from the Power of Anti-Christ, the Man of Sin. By Emmor Kimber. 8vo. pp. 32.

Religious Intelligence.

REVIVALS OF RELIGION.

Every real Christian regards the salvation of souls as infinitely the most important and interesting concern of our world. To this he views all other concerns as subordinate, and wishes them all to be subservient. He believes that it is of more importance to save a soul than to found an empire. He believes that the world stands, and that empires rise and fall, that the purposes of God for the salvation of souls may be accomplished. He considers this salvation as the great practical design of all religious instruction, written and oral; of all the dispensations of the gospel; of all bible and missionary institutions; of all the prayers, and labours, and charities, of God's people—in a word, of all exertions and enterprises for diffusing the knowledge and the influence of revealed truth.

Now, in all real revivals of religion, a number—frequently a large number—of immortal souls, are brought into a state of salvation. In this lies the very essence of a genuine revival of religion. It is this that constitutes it what it is—*a genuine revival of religion.* In such a revival, therefore, every real and well informed Christian must and will rejoice, with joy exceeding great—greater than any concern, merely of a worldly kind, can produce. It follows, also, that real Christians will be extremely solicitous that what are called revivals of religion should be *genuine*—should be truly seasons in which many souls are brought into a state of salvation: and therefore that they should be preserved from all those excesses and abuses, which tend to diminish, and sometimes utterly to destroy, their soul-saving tendency.

Believing, as the editor of this miscellany does, in the truth and importance of the preceding remarks, he wishes exceedingly that his work may be subservient, at once to the promotion of revivals of religion and to the preservation of them from all perversion, abuse, and evil consequences. He also wishes to gladden the hearts of the pious readers of the Christian Advocate, with all the well digested intelligence that he can collect in regard to religious revivals. But here there is a real difficulty. Many communications on this subject are hasty and crude—and really injurious, in their ultimate tendency. Communications relative to revivals, ought, if they are warm, not to be wordy and declamatory; to be always rather under than over the truth—always abounding in facts, and always marked with humility and soberness of mind. For such communications the editor of this miscellany will at all times be very thankful. In making selections from what has already appeared in print, he will look chiefly, but not exclusively, to the statements made by ecclesiastical bodies; which happily have of late become, on this interesting topick, pretty abundant. The following well written paper should have had an earlier insertion, if accident had not, till within a few days, kept it from the inspection of the editor:—

A Narrative of the State of Religion within the Bounds of the Synod of Virginia, for the Year ending Oct. 24, 1822.

Although the Synod never had so much good news to communicate; yet they have to deplore that in a few of their churches, the spirit of piety has, during the past year, suffered a visible decay. In those churches, benevolent and pious institutions have either declined or been utterly abandoned; the graces of their members generally, have been paralyzed by the chilling influences of a worldly spirit; prayer is either coldly performed or shamefully neglected; and suspicion is thrown over the whole character of some, by their apparent indifference to the means of reviving themselves and others. Their pastors lament this state of things, and solicit the prayers of other churches in their behalf.

Some of our churches have experienced no remarkable change; they have grown but little either in numbers or in grace. Others have received unusual accessions of new members without any extraordinary excitement. In several others encouraging prospects are beginning to appear: a growing attention to the means of grace,—increasing impressions upon the people,—and a reviving fervency of devotion among the pious, encourage the hope of a great ingathering of souls.

The general increase of Sabbath Schools, of Missionary, Education, Bible, and Tract Societies, is a pleasing feature in the present aspect of our affairs. The utility of such institutions is daily becoming more evident; to them is in a great measure to be ascribed, the gradual improvement of Virginia in morals and religion. *The Young Men's Missionary Societies* of Richmond and Petersburg, are worthy of particular notice, for both their magnitude and the excellent spirit with which they are animated. That of Richmond has been for several years, in active and useful operation; that of Petersburg has been lately instituted, under the most favourable auspices. Such institutions are greatly needed, not only because there is a wide field for their exertions, but also because much of that field is *whitening to the harvest*. In many places, missionary labours are in considerable request, and if perseveringly afforded, would promise final and great success.

It is indicative, we trust, of a growing inclination to a visible union among different branches of the church, that several congregations of Republican Methodists, with their ministers, have lately adopted our Confession of Faith and connected themselves with the Presbytery of Hanover.

We come now to relate how the God of grace has blessed some of our churches. Our hearts overflow with gratitude, and our mouths are filled with praise, for effusions of the Spirit, such as our church in this commonwealth has never before experienced. We shall give a summary view of the most prominent facts on this subject.

Last spring the Hanover Presbytery met at Hampden Sidney College. During their meeting, God was pleased to begin a work of grace, which has continued with little abatement. Throughout the neighbourhood, general and deep impressions of divine truth have been felt; and the church at that place has been enlarged by the addition of more than fifty converts; amongst whom are several heads of families whose respectability and influence in society, will now, it is hoped, have a salutary effect upon their neighbours. Several students of the College have also found grace during this merciful visitation.

While the work was spreading in Prince Edward county, a similar one began in Petersburg, and gradually advanced, until between sixty and seventy were added to the Presbyterian church, and about one hundred to the Methodist church. Peculiar circumstances seemed in the sickly season to check its progress; but strong hopes are entertained that it will yet bring many into the fold of Christ.

The pastor of Norfolk church, with a few of his people, visited Petersburg in the time of the revival there, and carried home with him the same spirit. Great exertions were soon made and blessed in that church. Between forty and fifty hopeful converts are the fruits.

In Richmond, although the excitement has been less powerful, the church has received about eighty new members.

The late meeting of the Hanover Presbytery at Charlotte court-house has been attended with signs of a revival. Deep impressions of religion have doubtless been made; but the occurrence is too recent to justify more than a pleasing hope of happy consequences. In the congregations of Briery and Buffaloe in Prince Edward, highly promising appearances of a revival have lately begun to present themselves.

In the town and vicinity of Lexington, there has also been a most glorious, and in this State, perhaps unparalleled, outpouring of the Spirit. The symptoms of it began to appear about midsummer. An afflictive disease raged among the people, and disposed them to seriousness; a new zeal and spirit of prayer became manifest in several of the pious; but for some time the hope of those who sighed and prayed for a revival, was deferred. Gradually, however, the tokens of its approach became more manifest; extraordinary means began to be used by the fervent in spirit; prayer meetings, male and female, were instituted; the sacred flame was diffused among the devout, religious meetings were frequent and crowded; and ere long, many sinners began to tremble and weep. About the middle of September, the Lord's Supper was administered at the church of New Monmouth, near Lexington; when fifty-five new converts came forward, and nearly the whole congregation was overwhelmed with a flow of divine feeling, so solemn, so tender, so irresistibly powerful,—yet so void of enthusiasm, so decent and orderly,—that all declared their eyes had never seen, and their souls had never felt, such a day of the power of the grace of God. Three weeks after-

wards the Supper was administered in Lexington. The day of New Monmouth so far exceeded what the people had ever felt or witnessed, that they naturally distrusted the hope of seeing its like again. But the day of Lexington was not less a day of the Son of Man. At least twelve hundred persons assembled, numbers from all the adjoining congregations—Sixty-one souls, (double the expected number,) came and for the first time obeyed, with streaming eyes, the Redeemer's dying command, "Do this in remembrance of me." An awful solemnity was pictured on the faces of many; but for the most part their souls were melted with the sacred fire, as when God rends the heavens in his descent, and the mountains flow down at his presence. On the following Sabbath, the Supper was administered at Oxford church, near New Monmouth. Here again, the Holy Ghost filled the souls of the people, and forty-four were added to the church.

This work of grace continues and spreads. Other congregations near Lexington are beginning to feel its power. Hopes are entertained that the faithful will not slacken their prayers, until God shall show, in many an instance more, what his grace can do. It is also a gratifying circumstance of this revival, that several students of Washington College are brought into the church. The whole number added to the church of Lexington, in the last year, is one hundred, and to those of New Monmouth and Oxford, about fifty each.

The facts disclosed in the narratives given to Synod of those revivals are a source, not only of joy and of gratitude to the Father of mercies, but of important instruction and solemn admonition to all the churches of God. This will appear from a consideration of the following particulars.

In those several revivals, there has been a remarkable coincidence in the material circumstances which preceded and accompanied them, and in the means which seemed to be most instrumental in their production. Most of the revived congregations had previously experienced an unusual declension of active piety, similar to that which is now observed with sorrow in some of our churches. Yet amidst the prevalent languor, there were still a few whose love had not grown cold,—whose grade of active and steadfast piety showed how far religion in others had sunk below its ordinary level. A general perception of this decline and sorrow for its occurrence, led to the use of means for a revival.

The principal means through which the blessing came, we hesitate not to say, was prayer, the fervent prayer of faith. While prayer was neglected, or was sluggishly offered with indifferent and wavering minds, the chill gloom of spiritual death still enveloped the people. But no sooner was the spirit of prayer and supplications poured out upon them who bowed before the throne, than the Sun of Righteousness began to arise, and his vivifying influence to be felt by saint and sinner.

We observe, moreover, that the increase of praying societies, and increasing devotion in their prayers, have generally been the harbingers of a revival. Private societies of females for prayer, particularly those of Prince Edward and Lexington,—also those of young men, particularly in Petersburg and Lexington, have been like morning stars before a day of glory.

With respect to the preaching which has been so signally blessed, it has consisted chiefly in plain, direct, and earnest addresses to the understanding and heart: the doctrines mostly insisted on were, the total depravity of mankind by nature, the guilt and danger of their unregenerate state, the necessity of the efficient operation of the Holy Ghost to convert and sanctify the soul, and of a simple reliance upon the merits of the crucified and divine Saviour for justification.—A deep impression of these doctrines upon the mind characterized the views and feelings of the converts.

In many cases, sympathetick or animal feelings have doubtless mingled their influence with that of the word and Spirit of God; but there has appeared almost nothing of what is properly termed enthusiasm:—no disorder in worship, no bodily exercise, has occurred; none have been admitted to communion who could not give a reason of the hope that was in them.

Many young men, to the joy of the church, have embraced religion; children from eleven to fourteen years of age, who were not expected to know much of the nature of religion, have professed conversion, with a clearness of views and a manifestation of piety, astonishing to men, and glorious to the grace of God: aged persons, who have spent three or four score years in sin, have in the last days of life been born again. Verily it is the work of God; human power is inadequate to the effect. The same human ability has been elsewhere exerted, and had been in those same places exerted without such effects. Sin maintained its irresisted and irresistible influence over the hearts and lives of the people. But God sends his Holy Spirit, and immediately the delusion of sin is dissipated;

evil habits of fifty years standing are broken, and a new character is impressed upon minds grown old and rigid in sin; the feeble mind of infancy comprehends the nature, and is sanctified by the influence of doctrines, which are the grandest display of infinite wisdom. We repeat it, this is the work of God—the work of his grace. We therefore call upon our souls, and upon his people, to render him all the praise, and to supplicate in faith and without ceasing, for the continuance and extension of the unspeakable blessing in which we now rejoice.

FOREIGN.

FROM THE MISSIONARY CHRONICLE OF THE EVANGELICAL MAGAZINE FOR JANUARY, 1823.

INDIA.

MR. HANDS'S MISSIONARY TOUR.

Extracted from a Letter to the Secretary, written by Mr. Hands on board the Royal Charlotte, bound to Bombay, 31st Jan. 1822.

Mr. Hands, of Bellary, has made a missionary tour through the Mysore, &c. to Seringapatam. He commenced his journey on the 15th of November, 1821, well furnished with portions of the sacred scriptures and tracts in the Teloogoo and Canara languages. "Between Bellary and Bangalore (he says) I halted a considerable time, at upwards of twenty large towns, (in most of which no missionary had before appeared;) and Anundarayer and myself preached the glad tidings of salvation and distributed tracts. In almost every place we were heard with great attention, and our tracts were received with the utmost eagerness. It was highly gratifying to see these poor people coming to us with the books in their hands, requesting the explanation of some things which they could not understand; and often little groups of them sitting on the ground and reading them together, and sometimes requesting us to stay longer with them, that they might hear more of the new and important things we brought to their notice."

Mr. Hands proceeded to *Bangalore*, where he continued some time, assisting and encouraging our brethren at that station.

From Bangalore, he went to *Seringapatam*, where he staid about three weeks, and where the natives listened with great attention to the word.

Mr. H. then proceeded to *Mysore*, where he spent two days, being kindly received by the Hon. Mr. Cole, and preached to the Europeans and others attached to the residence of the Rajah. Being furnished with Palankeen-bearers by the Rajah, he went forward towards *Tellicherry*, and at every village distributed books and addressed the people, who, for the first time, heard with astonishment the Canara language spoken by a European. In some places the poor, grateful people, loaded him with fruit in return for his books.

In passing through the jungle, near the *Western Ghauts*, he was seized with an intermittent fever, which brought him very low; but the Lord was pleased to restore him. At *Tellicherry* he was most cordially received by the Rev. Mr. Spring, *chaplain* there, who is engaged in translating the sacred scriptures into the Malayalim language.

Mr. H. then pursued his journey to *Cannamore*, where he found many of the 69th regiment, who were stationed at Bellary about seven years ago. Several of them had been members of his church, and wept for joy to meet again their beloved pastor. They still keep up religious meetings among themselves, and subscribe to several publick societies. This visit proved a season of much refreshment to the pious soldiers, and Mr. H.'s departure was deeply regretted by himself and them. During his stay, he experienced the most polite attention from the officers, who declared that the members of the Bellary Society were the best men of the regiment.

On the 27th of ——, the Royal Charlotte, China ship, came into the Cannamore Roads, when Captain Howell, the commander, kindly offered him a free passage, which he thankfully accepted.

A Postscript was added, dated *Bombay, Feb.* 28, in which Mr. Hands states, that after a long passage of 14 days, he arrived at that place, and was most kindly received by the family of his excellent brother missionary, Mr. Hall. Here he found Mrs. Skinner, the widow of our lamented missionary, and her sister, Miss Smith. He states his expectation of being shortly united in marriage with the latter, and then proceeding homeward to Bellary.

We are grieved to say that, according to information received by Mr. Loveless, of Madras, and communicated to us, as mentioned in our last number, Mrs. Hands was removed by death, on her way to Bellary.

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HUMPEE.

Further Extracts of a Letter from Rev. W. Reeve; dated Humpee, April 8, 1822.

"The Rajah of Harponelly, whom Brother Hands and myself visited five years ago at the seat of his government was,

with two other chieftains, at this feast. He sent to us requesting an interview; we took the first opportunity of calling upon him. But what with the bards rehearsing his titles, loud noise of drums and horns, the scraping and bowing of hundreds of interested sycophants, and the clanging of the immense multitude that stood in a semicircle before the open area, we found but little opportunity of preaching to him 'of righteousness, temperance, and a judgment to come.' He, however, treated us very courteously, made a few inquiries relative to the state of the mission, the health of my colleagues, &c. &c. and insisted upon our returning to our lodgings upon one of his elephants. I would much rather have gone on the apostle's horse, but to please him, for the first time in my life, mounted by means of a ladder this huge and sagacious animal. There was a scarlet howdar on the top, in which we sat as easy as on a sofa. He has always shown himself very friendly towards us. He expresses a wish that we would visit his country again. Some time ago he furnished us with several scarce and very valuable native books, from which we have derived no small facilities in our philological pursuits."

"The Dessai (a Mahratta chieftain) of whose correspondence we have formerly given you several extracts, was to have met us here. But some obstacles on the part of government had rendered this measure impracticable. He sent a very pretty note of apology, expressing how much he was grieved at the disappointment and the hopes he entertained of soon seeing us at Bellary. Anundarayer was my Amanuensis in writing him a reply."

Description of the Hindoos.

"The Hindoo character of itself is not only altogether uninteresting, but extremely repulsive and forbidding, and the missionary of Jesus needs much of the grace of God to keep up the proper tone of his mind, and to prevent his being a misanthrope instead of a philanthropist. The Hindoos are not barbarous, but their elevation from that state consisting mainly of cunning, craft and duplicity, renders them rather despicable than amiable. They are, it is true, a civilized people; but while on the one hand the powers of communication, memory, association, imitation, reflection and reasoning are prostituted to the vilest of purposes, and made subservient to the greatest fooleries in the world; on the other hand, we behold an almost entire destitution of those traits of moral complexion which shed a lustre and a glory over the civilized nations of ancient Greece and Rome. But, shall we therefore conclude that their conversion to the faith of the gospel is altogether a hopeless case? This be far from us; when we recollect that this pagan nation as well as all others, is in the hands of the great Omnipotent as clay is in the hands of the potter; that his divine fiat is irresistible and without control; that nothing is too hard for the Lord."

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CALCUTTA.

Extracts from a Letter from Mr. Bankhead, to the Rev. Mr. Jackson, of Stockwell, his former minister: dated Calcutta, 14th February, 1822.

"It affords me much pleasure in being enabled to state that the work of the Lord is evidently advancing in this quarter of the globe—prejudice appears daily to decrease—large congregations assemble to hear the word of life—and a spirit of inquiry appears generally to prevail. Female education appears to excite increasing interest, and some natives have sent a petition to one of the church missionaries, requesting him to establish a school for the education of their daughters; but I am sorry to say, that this disposition only partially prevails."

"The congregation at the English chapel is upon the increase. God appears to be honouring his word with success, as there are now seven candidates for church fellowship."

"Mrs. Euston Carey called upon us last Sabbath-day on her return from Chinsurah, and while coming down the river, was witness to a *Suttee*, or immolation of a widow upon the funeral pile. The poor victim walked with the greatest composure to the fatal spot, and after a short ceremony was tied to the dead body of her husband—a torch was applied to the pile, and in a short time both bodies were consumed, amidst the shouts and yells of the surrounding multitude."

"At a short distance from the above place, the same lady saw ten sick persons brought to the side of the Ganges, and after their relations had filled their *mouths*, *ears*, and *nostrils* with mud, left them to be carried away with the tide, expecting to be conveyed thence into a place of perfect happiness. Thus, sir, while we are called to notice such painful circumstances, let us adore the grace which maketh us to differ, and pray, with renewed vigour, that the Holy Spirit may be poured out from on high; that idolatry may be banished far hence, and the religion of Jesus universally previl."

The Rev. Dr. Middleton, bishop of Calcutta, died in that city, on Monday the

8th of July last, in consequence of severe illness, which baffled all medical skill, and in a very few days terminated his mortal existence. The intelligence is from a Bengal newspaper, brought to Liverpool by the ship *Hindoostan*.

Bishop Middleton, it is said, received his early education at Christ's Hospital, (the Blue Coat School) from whence he removed to Pembroke Hall, Cambridge, where he proceeded B. A. in 1792, M. A. in 1795. In 1812 he was collated Archdeacon of Huntingdon, and presented to the vicarage of St. Pancras, Middlesex. In 1814, when it was determined to appoint a resident bishop in our eastern dominions, Dr. M. was selected by government to fill that very exalted station. As a scholar, Dr. M. acquired great reputation by his celebrated Treatise on the Doctrine of the Greek Article, applied to the illustration of the New Testament.

DOMESTICK.

EXPLORING TOUR.

Is was stated in a former number, that, in the course of the last summer, the Rev. Salmon Giddings, of St. Louis, Mississippi, performed an exploring tour among the Western Indians, in behalf of the United Foreign Missionary Society. On this tour, he visited several tribes, and selected a site for an extensive missionary establishment, in the vicinity of Council Bluffs. His Journal, which we now present to our readers, will be perused with interest:—

JOURNAL OF THE REV. SALMON GIDDINGS.

April 22, 1822.—Having made the necessary arrangements, I commenced my tour to the Indian tribes in the vicinity of the Council Bluffs. I had previously made an agreement with Major O'Fallon, the Indian agent for that part of the country, to travel in company with him from Chariton, where I was to meet him. I set out early, that I might have time to administer the sacrament of the Lord's supper and other ordinances in the Presbyterian church in that part of our newly settled country; and nothing peculiarly interesting occurred.

May 15.—We left Chariton, after procuring provisions for our journey, and rode to Grand River, a distance of 25 miles. We travelled through the Missouri bottom. The soil is rich, and the settlements extend about 12 miles from Chariton. There is a ferry and a cabin at the mouth of Grand River. Here we were detained one day, waiting for the express from Chariton to the Council Bluffs, who was to accompany us.

May 17.—We crossed Grand River, which is 175 yards wide, and which empties into the Missouri from the North West. We rode about 10 miles through the rich bottom of the Missouri and Grand River, where we saw thousands of acres of land, on which the timber had been principally killed by fire within the last year, and thousands of acres which had, within a few years, been converted into a prairie by the same cause. We crossed a creek, which was very difficult on account of the mud and quicksand, and then entered a rolling prairie, skirted, and in some places nearly intersected by timber. The bottom of Grand River was on our right, and distant from one to three miles. Experienced a heavy shower during the night.

May 18.—About 9 o'clock, we entered the bottom of Grand River, and came to a creek about 40 yards wide, and very high. We swam our horses across, then swam ourselves, and rafted over our baggage. About one o'clock, we arrived at the west fork of Grand River, which is about 75 yards wide, and fordable most of the year, but had risen at least 15 feet within the last 24 hours, and was filled with flood wood. There we found a canoe which had been commenced and abandoned about a year before. We undertook to finish the canoe, and by 4 o'clock launched it, and began to carry over our horses, which landed safe, after struggling long in the mud on the opposite bank. About 50 rods from the main stream there was a slough, across which we directed a soldier and a black man to drive the horses, as we had landed our baggage below the mouth of it. The servant belonging to Major O'Fallon, in imprudently attempting to ride one of the horses through the slough, was unfortunately drowned. No person that could swim was present, until he was sinking to rise no more.

May 19.—Spent the morning in examining the creek to find the body of the drowned man, but without effect. We set out on our journey about 12 o'clock, and continued for about twelve miles through the bottom of Grand River. Found two creeks, which our horses swam, and over which we felled trees, on which we carried our baggage. The bottom is partly prairie, and partly timbered, but generally wet, and very rich. The soil of the upland is of an excellent quality, and its surface gently rolling. Quarries of lime stone are to be seen in many places, and the country appears to be well watered.

May 20.—Crossed several large creeks, which had fallen so much that they could be forded. We again crossed, at evening, the west fork of Grand River, called here the Turkey fork. It is about 50 yards wide, and very rapid. The country becomes more broken, and the hills more abrupt. On our right, for a great distance,

could be seen a finely timbered country lying on Grand River. Experienced a heavy rain during the night.

May 21.—Crossed several large creeks, which were very high, and which we were obliged to swim. We encamped on the banks of the Little Platt, which empties into the Missouri a few miles above Fort Osage. The land is generally rolling, with a rich soil, and timbered on the water courses, and in some places for miles on the highlands; but the timber is principally small. Thousands of acres of timber, near our road this day, have been destroyed by fire within two or three years, and about the same quantity growing up in other places. No stone or rocks were seen.

May 22.—We swam several creeks, and in attempting to ford one which was high, my horse got entangled in some logs in the bottom, and threw both myself and my baggage into the water. We passed today but little timber, even on the water courses. Heavy rain during the night.

May 23.—Rode through a most beautiful country, of a rich soil, but entirely destitute of timber, except in some places on the water course. When on the high land, as far as the eye could extend in all directions, there was not even a bush to be seen, and the country resembled a vast plain. We had to swim two creeks in the course of the day.

May 24.—This morning, soon after we commenced our journey, a heavy rain commenced, with thunder and lightning, and a heavy wind from the north, which continued through the day. At times the snow and hail were severe.

May 25.—Proceeded on our journey. Saw many elk, wolves, and deer, and swam two creeks. The country becomes more rolling, and the hills more abrupt, but continues destitute of timber.

(*To be continued.*)

We are exceedingly sorry to learn that the funds of *The United Foreign Missionary Society* are in such an exhausted state, as not only to forbid the attempt to establish another mission, to which the society is strongly invited by circumstances of a most favourable kind, but really to put at hazard the continuance of the missions already established—at least in a state of comfort for the missionaries employed, and with that support and assistance which they require to warrant the hope of success. This society has been formed by the union of three ecclesiastical bodies, which represent a considerable proportion of all the Christian churches in the United States. Will the churches not support and bear out this society? If they do not—Let every reader draw the consequences for himself—we will not depict them—it is painful only to imagine them. We hope they will not be realized. But if they are not, there must be a speedy and vigorous exertion. Mr. CHARLES HYDE is now in this city, sent out as an agent to establish auxiliary societies, obtain subscriptions to the Missionary Register, and in every proper way to endeavour to recruit the funds of the United Foreign Missionary Society. He is to go hence to the South and West; and we do earnestly recommend him and his errand to the Christian attention and regard of all our readers. We know that solicitations for charitable objects are numerous. But we do not know an individual, nor believe there is one, who is the poorer for all he has given. The object here recommended is a *great object;*—and while it is one to which all denominations of Christians ought to be cordially favourable, it is one which all Presbyterians ought to remember is their own.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of the Second Presbyterian Church in Philadelphia, for the Contingent Fund, being the second collection in said Church since May last for the same fund - - - -	$48	86
Of Rev. William R. De Witt, a donation from the Female Theological School Society in Harrisburg, for the Professorship Fund of the Synod of Philadelphia - - - -	47	00
Of William Kirkpatrick, Esq. of Lancaster, Pennsylvania, his 4th and 5th instalments, in full of his subscription for ditto -	100	00
Of a lady, her 3d and 4th ditto for ditto - - - -	100	00

Of Captain Jared Bunce, forwarded by Rev. Dr. Palmer, of Charleston, South Carolina, on account of the subscription of Captain Townsend, for the Southern Professorship -	50 00	William Scott, Esq. of Elizabethtown, New Jersey, towards endowing a Scholarship in the Seminary. To this generous benefaction, Mr. Scott intends adding the balance of the requisite sum for the endowment of a Scholarship - - -	1150 00
Of Rev. John Breckinridge, on account of his subscription for the Professorship of Oriental and Biblical Literature -	100 00	Total	$1595 86
Of Rev. Dr. John M'Dowell, from			

View of Publick Affairs.

The intelligence received from Europe since the publication of our last number is of great moment. So important are the changes on that continent to which we may look forward, and such is our interest in them, that the effect of distance seems to be lost—we regard them in a sort as our own concerns. Indeed it is to be apprehended that they will eventually become our own. If the apparently approaching convulsion shall actually take place, there are none of us that will not directly or indirectly be affected by it. It is not even an extravagant supposition that our own country may be drawn into the contest.

The king of France in a speech to the legislature, has announced that an army of one hundred thousand men was about to enter Spain, with the intention of suppressing principles and of abolishing institutions that tend to the restriction of monarchical power—and it is distinctly stated in the speech, that the right to the enjoyment of civil liberty can only be derived from the king. Our readers will readily perceive how this doctrine may be applied to France herself, and what alarm it is likely to create among a large proportion of the French population, already dissatisfied with the restrictions which monarchy has imposed upon them.

The ministers of France, Prussia, Austria, and Russia, presented notes to the Spanish government expressive of the determination of the powers, represented by them severally, to prevent by every means the prevalence of doctrines and practices subversive of legitimate monarchy—and expressing the greatest anxiety for the rescue of Spain from the miseries into which she would be brought, by a perseverance in her obedience to the evil counsellors who have broken up the foundations of government and of order.

The answers to these notes were prompt and stern.

To France a reply was transmitted through the Spanish minister at Paris, in a strain of comity, which however did not seek to conceal the defiance with which the attempt to interfere with the concerns of Spain was received.

To the Prussian minister the reply was marked with contempt—to the Austrian with scorn—to the Russian with fierce and uncontrolled anger—The passports they asked for were immediately transmitted. If this Spartan brevity shall be followed by the indomitable spirit which anciently characterized it, Spain will not be soon nor easily conquered.

The consequences of every kind that may be expected to follow the war which will probably be kindled, are of the greatest moment.

We do not feel *certain* that Spain will be the principal theatre of the conflict. It appears to us in the highest degree unlikely that the French people can with pleasure, or even with patience be made the instrument of the alliance which is formed by the four great powers of Russia, Austria, France, and Prussia, for effecting plans of universal dominion—for suppressing the voice of the people, and for destroying almost every vestige of civil liberty. How far this disgust may be counteracted or prevented by popular animosity against Spain—by the parade of military splendour—or by a recollection of the Cossack spears, we cannot calculate. It seems however impossible to avoid inclining to the opinion that if Spain can maintain her ground for a while—so as to cast upon the French arms the odium of failure—and which perhaps would be of more importance—assure to the French liberals a firm support—another revolution would place France and all her energies upon the side of Spain, and in destructive opposition to the principles and governments in whose support she is—in an evil hour, as we believe,—now embarking. Should this be the case, it would probably not be too much to expect the firm

establishment of Italian and Grecian freedom—and a degree of political liberty for Germany that she has not yet enjoyed.

If Spain shall be crushed beneath the force by which she is threatened—an event which many fear and some anticipate—we shall certainly consider the political state of the world as wearing an aspect of gloom, quite as appalling as any we have witnessed in the portentous times in which it has been our lot to live.

With all the European continent in subjection to the allied powers, it can scarcely be supposed that the free press of England would be tolerated. But Englishmen will never endure its restriction; and then again Britain must single-handed contend with Europe in arms—unless, indeed, our own country, anticipating its destiny if Britain were conquered, shall afford her aid. But we are perhaps indulging too much in forecast. We would recollect, and desire our readers to recollect, that "the most High God ruleth in the kingdom of men, and appointeth over it whomsoever he will"—that when "the kings of the earth set themselves, and the rulers take counsel together," for the injury of his cause and people, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision"—He can "break them with a rod of iron, and dash them in pieces like a potter's vessel." We do not recollect the example in history, sacred or profane, in which great combinations of nations and princes endured long, or effected lasting changes. The combination that subverted the power of Bonaparte was pressed together by common danger.—That danger is over, and Britain, the principal party in the combination, has already forsaken it; and is likely, if engaged at all, to take part against her former allies. But, from present appearances, it does seem as if those dreadful times and distressing scenes, which many have believed to be predicted as the precursors of the millenial glory, were about to be realized. It becomes Christians to watch and pray, but not to despond. If the flames of war are again kindled, "the way of the Lord" may be preparing in the midst of all. It was during those awful convulsions, the throes of which we have scarcely ceased to feel, that Bible Societies and Missionary zeal sprang up; and more was done for the destruction of infidelity and the spread of the gospel in twenty years, than had been effected in the lapse of many preceding centuries. So it may be again. "God moves in a mysterious way."

As we were just going to send to the press what we have stated above, the publick papers announced another arrival from England. We have seen the speech of his Britannick majesty to his parliament—the reply of the French house of peers to their king's war-speech—a part of the speech of Lord Liverpool in the British House of Lords—and the remarks made by the editors of British and American newspapers on the state of Europe.—The result of the whole is, that the probability is increased that France will make war upon Spain, and that Britain will take part with Spain. Let us be thankful that we yet enjoy the blessing of peace, pray for its continuance, and for the arrival of the happy period when "war shall be no more."

To Correspondents and Subscribers.

A LECTURE ON THE SINAI COVENANT: THE DEACON: A CRITICAL EXPOSITION OF THE 110TH PSALM: H. G.: J.: AND A.: will appear in our next.

We wish to communicate with ALFRED ANTHROPOS; either in a personal interview, or by knowing how we may address to him a note.

The author of THE EARTHLY PARADISE has talent; but the paper in our hands is incorrect, and contains too much description, and too little application, to suit the nature of our work.

PHILALETHUS writes well, and we are sorry that his communication is too long for insertion in a miscellany which, we are afraid, is not read by many infidels.

We think, with a correspondent without a signature, that "the character of rulers is important;" but it is a subject which cannot be discussed in the Christian Advocate, except in the most cautious and general manner.

An Attempt to prove the Resurrection of Christ, is under consideration.

When correspondents favour us with communications—for we still consider them as favours—which we cannot publish, they will always understand that they may obtain their papers, by applying to the publisher, E. LITTELL, No. 88, Chestnut street.

We have learned with regret that a few of our distant subscribers have not received the late numbers of our work. Much care is taken to forward them regularly; and we shall be grateful to any who will apprize us of failures when they take place.